EIGHTEEN SERMONS

PREACHED

IN

OXFORD.

1640.

Of Conversion, unto God.

Of {Redemption, & Justification, } by Christ.

By the Right Reverend *James Usher*, late Arch-Bishop of *Armagh* in *Ireland*.

Published by {Jos: Crabb. Will: Ball. Tho: Lye.} Ministers of the Gospel,

Who writ them from his mouth, and compared their Copies together.

With a Preface concerning the Life of the pious Author, by the Reverend *Stanly Gower*, sometime Chaplain to the said Bishop.

He being dead yet speaketh.

LONDON,

Printed by *S. Griffin*, for *Will: Churchill* Book-seller in *Dorchester*. 1660.

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Pietate æquè ac Doctrinâ Præcellenti Viro Henrico Henley de Coleway in Comitatu Dorceſtrenſi Armigero,

Παντὸς Εὐδαιμονεῖν.

EXimium illud quod ſemper exhibuiſti (vir pientiſſime) Religionis ſpecimen ſubſequentes haſce conciones ſub nominis tui vexillo haud immerito evocavit. Chara adeò Tibimet & cordi ſunt Sacroſancta Dei eloquia, ut quod tenuitas noſtra & facultatula amanuenſis in hâc re præſtiterit, nequaquam dubito quin pro ſingulari tuâ & Pietate & humanitate boni conſulere digneris. Authorem quod attinet, Panegyrin ille nullatenus noſtram deſiderat, quippe omnia quæ meditemur Elogia multis paraſangis ſuperavit. Excelſum adeo & Sanctimoniæ & doctrinæ apicem attigit, ut *elaborata illa & ſubſequens Præfatiuncula* non immeritò ad cælos ipſum laudibus evexit, & encomiis ſacris decora-

vit. Noſtrum eſt intereâ Te, Te inquam (vir Ornatiſſime) candidũ librorum æſtimatorem appellare, qui ſingulari & pietate & peritiâ præditus, de uſu illorum & emolumento, æquo calculo ſtatuere didiciſti. Sagaci igitur has Tibi dicatas conciones dum introſpicias oculo, faceſſant precor & impuri & hæretici illi codices qui indies in lucem gregatim prodeunt, é quorum fætidis myrothecis vitiorum non remedium ſed irritamentum, non ſalubre Alexipharmacon ſed exitiale toxicum quam plurimi hauſerunt; Imò faceſſant miſelli iſti Authores Dæmonis impuri ſpiritu afflati, utpote qui Reipublicæ & Eccleſiæ detrimento ſat conſuluerunt. Non decet liberorum panem canibus objici, nedum canum offas ſic liberis ingeri, ut Circæo quaſi faſcinati poculo in canes ipſos, in boves, in hircos, in lupos transformarentur. Intereà temporis, tametſi ego (vir colendiſſime) imperitiæ & tenuitatis meæ probè conſcius ſum, minimè tamen dubitem quin & Tibi & aliis eximiè piis, congeſta hocce in codicillo apprimè arrideant: ſpiritualibus

bus enim fidelium palatis, tam aptissime conceptus animi Doctor hic admodum Reverendus & verè Ecclesiasticus accomodavit, tam dilucide tradidit, utque pater nutricius ita præmansum cibum in os, & in aures fidelium verba sua inseruit, ut merito primas sui Ordinis tenuit, & sublimi suâ emicuit sphærâ — *veluti inter ignes Luna minores.* Non equidem ignoro quæ regerent prodeunti huic parùm propitii libello, lubricis scilicet Amanuensium memoriis plurima excidisse, veluti ex pertuso dolio effluxa: nec sane inficiasire ausim. Nihilo tamen seciùs — *Est quiddam prodire tenus, si non detur ultra.* Nec adeo mediocrem hunc nostrum existimamus conatum, ut judicium cujusvis ἀνιξοδότως præcipitatum non leviter rejiceremus. Parùm forsis digna tam eruditi Concionatoris authoritate & eloquentiâ aliquibus quædam videantur, at illis qui divina sapiunt, valdè consona & gravitati & veritati sacrosanctæ Scripturæ reperientur. Luce clariùs patet quid in causa est, omnes omnium ætatum, omnium ordinum homunciones, tantam

tam pervasisse morum corruptelam, nimirum quod nec vitia ferre possumus nostra, nec remedia. Lavacrũ Dei planè rejecimus, ideòque a fædissimis vitiorum inquinamentis nondum repurgamur. Quæ auribus nostris excepimus, animisque cælitùs impressa persensimus (quicquid homines, vel Dæmones contrasentiant aut loquantur) non possumus non palàm divulgare, ne aut propriæ stolidissimè experientiæ, aut Gratiæ divinæ petulantissimè refragari videamur. Ah! quoties & Religio & timor (illo concionante) auditorum animos subierunt? Quot mentibus fracti, & alto mærore adeò correpti & exanimati inter depingendos Salvatoris nostri cruciatus evaserunt, ut nullas lacrymarum inducias admitterent, sed spiritus suspiriis, & dolori pectora sua devoverunt, donec ille, ille inquam, qui vulnera divino auxilio fecerat, quasi spiculis & aculeis cælitùs transfixos animos, sanguinis Christi applicatione tempestivè allevàsset? At! at! cœlestis hic cecidit *Praco*, eodẽq; ictu ne corruerent etiam conciones illæ quàm mellifluæ, tantiq; plurimis auditorum

rum Emolumenti, ab interitu & oblivione poſt tot retrò & elapſos annos quibus delituerunt, vindicantur. Et revera (abſit jactantiæ crimen) audacter hoc omnibus editioni harum concionum parum faventibus reponere audemus, non alia uſquam extare exemplaria majori Amanuenſium diligentia & labore collecta; ideoq; neſcii, imò dubii annon poſt tantum ſilentium alia parùm genuina & aſcititia proſerperent, Deo (uti ſperamus) auſpice in publicum hoc emiſimus. Tuis interim (vir digniſſime) manibus hæc chartulæ dicatæ poſteris tradentur, nomenq; tuum futuris ſæculis non injuriâ prædicabunt, & cum illæ ſileant — *Quod benè feceris mercedem tuleris.* Deus opt. max. omnibus ingenii & gratiæ dotibus magis magiſq; indies cumulatum, pietatis & religionis orthodoxæ, literarum & literatorum Patronum te diutiſſime incolumem præſtet, obnixè ex animo vovet

Tibi (vir Ornatiſſime) omni obſervantiâ addictiſſimus

JOSEPHUS CRABB.

Zachariah Singletary

his Book Given Mary Gaue

Wittnesses Joseph Gaue

Cum bonis elibris Johis Rest de Holbeach in Comd Lincoln

Anno Dni 1694.

John Rest me mye benet

Zachariah

John Rest me mye benet 1692.

Z Zachariah

Zachariah

Singletary

TO THE READER.

Courteous Reader.

THese *following* Sermons *are such*, *as* several years since *were taken from the mouth of* that Man of God *the reverend* Armagh. *When by reason of that bloody* Rebellion *in Ireland*, *this* ſtar *of the* greateſt *Magnitude*, *was forced to quit his proper* Orb, *it pleaſed the Lord, to fix him*, *as a* ſhining, burning light, *for ſome time in* Oxon. *Whileſt there*, *he* conſtantly *ſpent himſelf*, *and was ſpent in preaching* Chriſt and him crucified. *This he did* like himſelf, *with that ſoundneſs*, *diligence*, *Evidence*, *faithfulneſs*, *and* zeal, *that he ſeemed not only willing to Impart* the Goſpel, *but his* own Soul *unto us*. *To this day*, *we ſeem to ſee how the* Bowels *of that* Eliſha *the* (Charets *and* Horſmen *of our* Engliſh *Iſrael*) *even* ern'd upon *the ſons of the Prophets*. Poor *reatures*, *at that time*, *how was our Engliſh* Bethel *degenerated into a* Beth-Aven. *What*

A film *of ſuperſtition, and profaneſs was there then grown over* one of the eyes *of this our Iſland! Our pulpits turn'd as it were into* ſtages; *and ſadly proſtituted to* froth *and* jerks *at godlineſſe. As for* truly learned, ſoul-ſearching, ſoul-ſaving *Preaching, twas that which the moſt of us either* knew not, *or* ſcorn'd. *The mode of our* then *Sermons, was more to* pleaſe *the fancy, then to* peirce the *Heart; to* tickle *the Ear, rather then* wound *the Conſcience, or ſave the* precious the Immortal *Soul.* At that time, *when we lay thus weltring in our* Bloud *and* Vanity, was *the Lord pleaſed to Cauſe* this ſtar *to ariſe and ſhine* in our Horizon, *and by his* light *and* influence *to guide us* to Bethlehem. *A time* of love it was, *an* accepted *Time, a Time* never *to be forgotten, ſpecially by thoſe who* through grace *can from thence date the* Æra *of their* found Converſion. *The* perſuaſion *of Armaghs* incomparable *Learning, the* Obſervation *of his* awfull *Gravity, the* Evidence *of his* Eminent and exemplary *Piety, all improved to the heigth by his* Indefatigable *Induſtry, drew ſtudents to flock to him as* Doves *to the windowes. It joyes us to recollect how multitudes of Scholars, ſpecially the*

heads

heads *of our Tribes, throng'd to hear the ſound of his* ſilver Bells; *How much they were taken with the* voice *of this* wiſe Charmer! *How their* ears *ſeemed as it were* faſtened *to his* lips, *that were like* Lillies *dropping* ſweet ſmelling *Myrrh. How did* many, *very many at that time,* Galatians-like, *receive this Aged* Paul, *as an Angel of God, yea even As* Chriſt. *Surely if ever, twas* then, *that the Goſpel ran and was* glorified *in Oxon. Then, then it was that the Lord ſeem'd to lay the foundations of his* ſpiritual Temple *there* with ſaphires, *and the Corner-ſtones thereof* with Agats. *Here might you have ſeen a* Sturdy Saul *changed into a* ſubmiſſive Paul, a perſecutor *transformed into* A preacher. *There* A tender hearted Joſiah *lamenting after the Lord, and* with Ephraim *ſmiting on his thigh, ſaying* what have I done. *Others with the penitent Jews ſo* ſtabd *at the Heart, as that they are forced to cry out in the* Bitterneſſe *of their ſouls,* Men, Brethren, Fathers, *oh what ſhall we do. Theſe were* ſome *of the bleſſings from on high, which attended* Theſe Sermons *when* preached to the ear, *oh that a* like or *a* greater *might follow them, now they are* printed to the eye.

These Notes, tis true, were taken by such, who All had the pens of ready writers, *and after that* compleated *by* A strict comparing *of several distinct papers. This is the* Body, *the* Bulk *of these Heavenly sermons. The* gloss, *the* Spirit, *The* Energy *of them, was and must be wholly from* Above. *We Trust,* the publishing of these Notes *will not be interpreted by any* in the least to reflect *on the* unparalleld *worth of the* Preacher, *to whose very* Dust *we owe A* sacred Reverence. *If any thing seems* not to speak him *let it be* charged *not on* him, but *the* Publishers, *who have only this to add,* viz. *Their* fervent prayers, *That these sermons may find the* like influence *on the hearts of* others, *in the* reading, *that they had on their own in the hearing, then will* Both *have* Abundant *Cause to bless the Lord.*

Male dum recitas, &c.

Thy Servants for Jesus sake,

Jos. Crabb.
Will. Ball.
Tho. Lye.

Imprimator *Edm. Calamy*

A PREFACE

Concerning the Author, and theſe NOTES.

THough *I might be ſilent, concerning either* the moſt famous Preacher *of theſe Sermons, or theſe notes now publiſhed which were taken after him, yet ſuch is the high eſteem I have of* him, *and the due reſpect I bear* to them *for his ſake cheifly, that I could not withſtand the requeſt of divers who Importuned ſome Lines from me upon this occaſion, both concerning the one and the other.*

Firſt I commend unto the Reader *a diligent peruſal* of the life and death of the moſt Reverend and Learned Father of our Church Dr. Jam. Uſher late Archbiſhop of Armagh and Primate of all

Ireland, *put forth* by Reverend and Learned Dr. Bernard *where he ſhall meet with many delightfull paſſages concerning,*

His
- *Stock and pedigree.*
- *Great parts, Gifts, and Graces.*
- *Ingenious Education.*
- *Admirable Proficiency.*
- *Timely Converſion.*
- *Rare Learning.*
- *Indefatigable Induſtry.*
- *Strict and holy Converſation.*
- *Pious Government of his Family.*
- *Amicable correſpondence with Forreign Churches.*
- *Prophetick Spirit.*
- *Learned writings.*
- *Comfortable Viſitation.*
- * *Dying words, never to be buryed.*
- *Bleſſed Death.*
- *Ever to be lamented Loſſe.*
- *Fit Parallel to* Samuel among the Prophets, *to* Auguſtine amongſt the Fathers.

* Lord in ſpecial forgive my ſins of omiſſion, ſee Dr. *Ber.* Life and death of the Arch-Bp. of *Armagh.* p. 110

with many other things worthy Obſervation: and when he hath pondered theſe well, he will the leſſe wonder that his name hath filled the Chriſtian world as much as ever did Auguſtine *or* Athanaſius *of old, or* Whitakers and Reynolds *of later times.*

Secondly I tender theſe ſpices gathered to the Embalming of this Rare Phœnix *out of his owu aſhes, holding*

ding my ſelf engaged as much as any to caſt my mite into the treaſury of his bleſſed memory, as having had my Bene eſſe *moſt from him.*

Firſt, by him I was examined and admitted into the Univerſity near Dublin in Ireland, his native City and Countrey *above fourty years ago.* 1

Secondly whil'ſt I continued there (which was the ſpace of eight years) he took ſpecial care of me and account of my ſtudies there. 2

Thirdly by him I was ordained (*or to uſe the Apoſtles word*) put into the miniſtry, *and the ſame day admitted his Chaplain in ordinary, now two and thirty years ago: though then able to do him little ſervice, being called to a* *Congregation *in another nation: which call his* Grace *did then approve of.* 3 θεμελιος εις διακονιαν.

* Sheffeild in York ſhire.

Having given this account to the Reader I ſhall only mention three things Concerning him, and forbear many more that might be added.

Firſt, to the teſtimonies concerning him from Spanhemius, Ger. Voſſius, Buchartus, Simplitius, Lud. de dieu. Paulus Teſtardus, Bleſſenſis, Arnoldus Bootius, Mr. Selden, Dr. Prideaux, Bp. Davenant, Bertius, Mr. Cambden, Sir Reg. Twiſden, and the whole Univerſity of Oxford, *beſide the forced teſtimony of his adverſaries,* Moranez. Beaumont, (Alias) Rookwood, Challoner, Hen. Fitz-Symonds, *for all which I refer to the book aforeſaid; give me leave to add the teſtimony of* Dr. William Chappel, *ſometimes fellow of* Chriſts Colledge in Cambridge, *and afterwards* Provoſt of Trinity Colledge near Dublin: *which from ſuch an acute man as he was, may amount to the like equivalent teſti-*

mony from the Univerſitie of Cambridge. *He gave me once* three *reaſons why he thought* Doctor Uſher (*then* * Biſhop of Meath) *was in his eſteem the greateſt Scholar in the Chriſtian world.*

James Meath Anagram, I am the ſame. See Dr. *Bernard* page 52.

1. *One was*, becauſe of his rare natural parts, the foundation of his other Learning; having a quick Apprehenſion, a prompt Wit, a ſtrong Memory, a clear Underſtanding, a piercing Judgement, and a ready utterance: Seldom (*ſaid he*) ſhall you meet all theſe in an Eminent degree in the ſame perſon, but in him they ſo concurred, that it is hard to ſay in which he moſt excelled.

2. *Another was* becauſe few men though they had ſuch parts were either able or willing to make ſo rich improvement of them, by choice Libraries, unwearied ſtudying in them, and ſearching out the Rarities of any other: few mens bodies and brains (he beleeved) would bear it.

3. *The third was*, becauſe he was ſo eſteemed both in theſe Univerſities, and in thoſe beyond the ſeas: *and indeed whoſoever converſed with him, found him (if they pleaſed to try it) a skilful Linguiſt, a Subtile Diſputant, a fluent Orator, a profound Divine, a mighty Antiquary, an exact Chronologer, and indeed a living and walking Library; The greateſt profeſſors have admired the Concatenation of ſo much and ſuch variety of Learning in one perſon.*

1. *Do but think*; he that

Learned

Learned to read of two of his Aunts that were both blind.

Was converted from a ſtate of Nature into grace at ten years old.

Was admitted the firſt Scholar into the Colledge at Dublin, *and that upon deſign, by reaſon of his pregnancy and forwardneſſe, at thirteen years of age.*

Made an exact Chronology of good part of the Bible, and of ſome other Authors he had read, at fifteen years old.

Encountred a Jeſuite at 19. years old, and afterwards was called by him (of ſuch as are not Catholicks) *the moſt Learned.*

Was Maſter of Arts, anſwered the Philoſophy Act, and choſen Catechiſt of the Colledge, when he went through a great part of the body of Divinity, in the Chappel, by way of common place, at nineteen yeears old.

Commenced Batchelour of Divinity at twenty ſeven years old, and immediately after was choſen Profeſſor of Divinity in that Univerſity.

Do but think I ſay how mighty he was, when beſide his promptneſſe in School Divinity, he had read over all the Fathers, and truſted his own eyes in the ſearch of them by that he was thirty eight years of age, and was Maſter of all other Learning alſo.

Secondly If any yet be found, that would detract from ſo accompliſhed a perſon, and indeed pillar of our Church in his Generation, by reaſon of the diſtance at which

which they ſtand from Prelacy, *or by reaſon of their Engagement in the late civil and unhappy differences between* The late King and Parliament; *claiming to themſelves Liberty wherein ſoever they differ from others, both in matters of Church and State, but allowing to others as little concerning either: to ſuch as theſe (if they be ſuch as deſerve ſatisfaction) give me leave to ſay,*

A Divine and Apoſtolical Biſhop he was, and next to the Apoſtles, Evangeliſts, and Prophets, *as great a* Paſtor and Teacher, *and truſted with as much of Gods mind, as I believe any one ſince hath been.*

An Eccleſiaſtical Biſhop he was alſo, and the moſt able Moderator *in Church aſſemblies: To him pertained the* double honour for ruling well, and for Labouring in word and Doctrine: Famous were two of his Predeceſſors in that * See of Armagh, in their Generations, the one for his ſanctity, the other for his Learning, but both theſe Eminently met in him; John the Divine *commendeth to us* Angel or Biſhop of Epheſus, &c. *and* Ireland *will do no leſſe for this* Angel or Biſhop of Armagh.

See Dr. *Ber.* Epiſt. to the Reader in his life and death, &c.

*But for Popiſh Biſhops, none was further off then he: Witneſſe his Learned Writings againſt the Romiſh Synagogue, his Judgement within the bounds of a moderated Epiſcopacy; and when the Reader hath peruſed that * frame of Church Government drawn up under his own hand and now publiſhed, he will ſee what a good Biſhop* Doctor Uſher *was.*

* See the Reduction of Epiſcopacy to the form of Synodical Government Received in the Antient Church: publiſhed by Doctor *Bernard*, in a Book entituled, The Judgement of the Late Arch Biſhop of *Armagh*, &c.

The laſt thing which I ſhall propoſe to the Reader, is The Crown *God ſet upon the head of this* Humble Saint, *both in the Converſion and Edification of very many. Indeed* * his bow ſeldome turned back, nor his ſword returned empty. *God was mighty in him, which way ſoever he bent himſelf, either in Conviction, Converſion, or Conſolation, wherein he had* * the Tongue of the Learned given unto him; *Witneſſe the many Souls who were, and are his* *Epiſtle known and read of all Men; *Witneſs again the ſucceſſe God gave to divers of his Encounters with Adverſaries to the true Religion: ſome inſtances whereof* the Learned Doctor that writes his Life *hath given, to which many more might be added. Witneſſe alſo ſuch as were his frequent hearers, how mightily the hand of God was with him, ſo that* * a great number beleeved and turned unto the Lord. If* they that turn many to righteouſneſſe ſhall ſhine as ſtars for ever and ever, *then this* famous Evangeliſt *is a ſtar of the greateſt Magnitude, and will be able in the ſtrength of Chriſt to ſay after him,* * Behold I and the Children which God hath given me.

* 2 Sam. 1. 22.
* Iſa. 50. 4.
* 2 Cor. 3. 2.
* Acts 11. 21.
* Dan 12. 3.
* Heb. 2. 13.

And though the work of the Miniſtry is ours, the ſucceſſe Gods, yet who ſo expecteth bleſſing from God upon his Labours, I cannot commend to ſuch, a pattern more exact to be imitated amongſt the men of this Generation, then this good Biſhop, *eſpecially in theſe three things.*

Firſt in making his whole life an example of his doctrine. 1.

* Tim. 4. 12. *ctrine:* *an example in word, in Conversation, in Love, in Spirit, in faith, and in purity. *Many there were who in that respect Reverenced him, though of the Romish Synagogue, as* * Herod *did* John the Baptist, knowing that he was a just and an holy man.

* Mark 6. 20.

* Acts 1. 1. Βροντὴ σεῖο λόγος, ἐστεροπὴ δὲ βίος.

This blessed Preacher *did* Live *all his Sermons, and had learned of Jesus* who, *began both to do and to teach. Nazianzens *Epitaph on the life* of Basil *was true in him,* His words were Thunder, his Life Lightning.

Secondly in making Christ and the Apostles the pattern of his preaching, this great Master in Israel *was the most self-denying man in the pulpit, and the most Reverend and Christ-advancing Preacher.*

* Mat 7. 29.
* 1 Cor. 2. 4, 5.

He preached * with great Authority *as did our Saviour to the Conscience* *his speech was not with enticing words of Mans wisdome, but in demonstration of the spirit, and of power: that their faith might not stand in the wisdom of men, but in the power of God. *How oft have I seen myself, and heard from others, whilst he thus prophesyed, some that beleeved not, coming to hear him,* * go away Convinced of all, Judged of all, and the secrets of their heart made manifest, and so falling down on their face they have worshipped God, and reported that God was in him of a truth. He was an *Apollos an Eloquent man and mighty in the scriptures: *he was another* Paul *in the preaching that*

1 Cor 14. 24, 25.

*Acts 18. 24.

that did * compare Scripture with Scripture, *and so make demonstrative Proofs from the Spirit speaking in them Some that affected a frothy way of preaching by strong Lines (as they call them) after they heard him in* Oxford *decry that* Corinthian vanity *were much ashamed, and took up a more profitable way of preaching. Those words of his in a sermon at the Court before the King, are worthy to be printed in Letters of Gold, And oh! that God would print them in the hearts of all the Ministers in the World.* *Great Schollars (*said he*) possibly may think it standeth not with their Credit to stoop so low, &c. But let the Learnedst of us all try it when ever we please, we shall find that to lay this ground-work right, that is, to apply our selves to the Capacity of the Common Auditory, and to make an ignorant man to understand these mysteries in some good measure, will put us to the tryal of our skill, and trouble us a great deal more, then if we were to discuss a Controversy, or handle a subtile point of Learning in the Schools.

* Collatis scripturæ locis. Probans, nempe sicuti solent artifices aliquid comparâturi, singulas partes inter se comparare, ut inter se alia aliis ad amussim quadrent. Bez. In Act. 9. 22.

Efficere condescensionem ut sic dicam id est argumentis propositis efficere, ut aliquis tecum in eandem sententiam descendat. Mr. Leigh. Critic. sacr. In verb. συμβιβάζω.

* Ser. before K. *James* Wansted. June 20. 1629 page 34, 35.

Thirdly, In condiscending publiquely and privately to the Capacity of the meaneſt that heard or conversed with him, herein his wisdom was like unto Solomons *stiled* the Preacher, * because he was wise he did still teach the people knowledge, yea he gave good heed, and sought out, and set in order many proverbs, the Preacher sought to find out *acceptable words, and words of truth, *and as* our Saviour *that was* greater then Solomon *he would* 3

* Eccl. 12. 10, 11

* דִּבְרֵי־חֵפֶץ

would let truths ſubſtantially proved into the under-
* John 16. 5. *ſtanding with apt ſimilitudes: and would* * *Encourage any to move their doubts unto him in private: ſo that notwithſtanding his greatneſs, good Chriſtians might be very familiar with him, viſit them in their ſickneſs ſupply their wants, beg their prayers, and Countenance them in whatſoever Condition: all men might*
* Pſal. 16. 3. *ſee* * his delight was in the Saints, *and that* he was
* Acts 13. 22. *(as that King* * *after Gods own heart)* * a Companion of all them that feared God, *in a word, he was*
* Pſal. 119. 63.
* Math. 11, 29. *a great proficient in that Leſſon of our Saviour* * Learn of me for I am meek and lowly in heart. *This (I ſay) was the reaſon he grew ſo high in* favour with God and man: *he honoured God, and therefore God honoured him.* A great and good draw-net he was *that fiſhed for ſouls and catched many: and let two ſorts of Miniſters gather from hence their reſpective Inſtructions.*

I *Firſt, let all thoſe that liſt not to follow him in theſe paths* of holineſs, painfulneſs, and Humility. *Take*
* Mal. 2. 4. 5, 6, 7, 8, 9. *notice of Gods Juſtice in dealing with them as they have done with him.* * His Covenant is with Levi of Life and Peace, and he gave them to him, for the fear wherewith he feared him, and was afraid before his name: the Law of truth was in his mouth, and Iniquitie was not found in his lips, he walked with God in peace, and equity, and did turn many away from iniquity, for the prieſts lips ſhould keep knowledge, and they ſhould ſeek the Law at his mouth, for he is the meſſenger of the Lord of hoſts: but ſaith the Lord, ye are departed out of the way: ye have cauſed many

ny to ſtumble at the Law, yee have corrupted the Covenant of Levi, ſaith the Lord of hoſts. Therefore have I alſo made you contemptible and baſe before all the people, according as you have not kept my waies but have been partial in the Law. *Had we all the means in the world to make us great, if we either do not teach, or do not make our ſelves Examples of what we teach, tis juſt with God we grow contemptible and vile, for the mouth of the Lord hath ſpoken it.* * Thy teachers have tranſgreſſed againſt me, therefore have I prophaned the rulers of my Sanctuary. *The Lord giveth this for a general Rule, as* *they that honour him he will honour: *ſo* they that deſpiſe him ſhall be deſpiſed.

* Eſay 43. 27. 28.

* 1Sam. 2 30.

Secondly. Let all holy painfull and humble *Miniſters who make it their deſigne* (as this fair Copy did before them) *to advance God and fulfill the work of their Miniſtry, truſt to his faithfulneſs for vindicating their eſteem. No ſort of men have greater promiſes for proviſion, protection from, and in trouble, and for revenge of wrongs done unto them, then they have. What a dreadfull and prophetical prayer is that* Moſes *made for* Levi! * ſmite through the Loins of them that riſe againſt him, and of them that hate him, that they riſe not again. *What though a generation of men Call even the beſt of ſuch, Antichriſtian Lyars? falſe Prophets? and what not, did they not after this manner uſe* * Chriſt and his Apoſtles *before them?* They ſpeak evil of the things they know not. *None of Gods bleſſed truths and holy Ordinances have been otherwiſe uſed by them: their general outcry is upon all truths, Ordinances and wayes of*

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* Deut. 33 11.

* Math. 5. 12 and 10. 25.

Religion among us, as Antichriſtian: The Apoſtacie of the preſent age makes men fall from all things in Religion, and with an impudent face to deny and deride them all. But did God leave theſe Jewels *amongſt men to be* trodden under feet by *ſuch* ſwine; *ſhall they not dearly pay for it? Oh! that they would remember what words came out of the mouth of him that is the very promptuary of all ſweetneſſe, and how highly he is provoked when ſuch words are drawn from his bleſſed lips that drop honey: let them take them to whom they appertain*, viz. * Whoſoever ſhall fall upon this ſtone ſhall be broken: but on whomſoever it ſhall fall it will grind him to peices. If *their own deſtruction will not take them off from* touching the Lords anointed, *and from plucking the ſtars out of his hand, let yet the Anguiſh and vexation that ſhall accompany their deſtruction, either deter them, or confound them: for he hath ſaid it who will make it good, that there ſhall be a* * Reſurrection *both unto Gods truths, and to ſuch as bear Teſtimony thereunto: Mean while, let this ſatisfie ſuch as are faithfull, whileſt God and thoſe that truely fear God prize faithfull Miniſters, It matters not what the reſt think of them, As King* David *ſaid in not much an unlike Caſe*, * of thoſe ſhall they be had in honour.

* Math 21. 44.

* Rev. 11. 11.

* 2 Sam 6. 22.

I have now done with the moſt famous Author *of theſe Sermons, of whom I may as one very Learned ſaid of* Mr. Calvin, * That famous Man, and never to be named without ſome Preface of Honour. *Or as another of a Learned und Godly Man*, God hath ſo provided, that they who lived in Heaven whilſt on Earth, ſhall live on Earth whilſt in.

* Calvino (illuſtri viro, nec unquam ſine ſummi honoris prefatione nominando) non aſſentior. Bp *Andrews. De Uſuris.*

in Heaven: That they ſhall leave their Names for a bleſſing, when others leave them behind them for a Curſe. *Or rather with the* Apoſtle *of* Demetrius, *he hath a Good Report of all men, and of the truth it ſelf.* *3 John 12.

A word now concerning theſe Sermon Notes of his, by occaſion of the publiſhing whereof I have thus inlarged.

I ſuppoſe whoſoever readeth and well conſidereth the two prefixed Epiſtles, one in Latine, the other in Engliſh, and the Arguments therein contained, and knoweth the Reverend Framers of them, (for ſuch teſtimonies are as the Teſtes) when he conſidereth I ſay,

1. *Their High Eſteem of the moſt famous Preacher of them.*
2. *The mighty power of God upon themſelves, and many others when they were preached,*
3. *The care they took to put them forth,*
4. *The ingenuous owning of any infirmities which the Reader may charge that ſeemes not to ſpeak himſelf in the Publication of them,*

He will not think either the will of the moſt Learned Biſhop *broken, or the Caution of the* Learned and Reverend Dr. *that writes his life not heeded,* viz. That if any ſermon notes taken from him have been printed in his life time under his name, or ſhall be hereafter (which divers have of late attempted) the Reader is to take notice that it was

* Declarar. what books are his, what not. Dr. *Ber.*, page 20, 21.

againſt

againſt his mind, and that they are diſowned by him, which as he endeavoured to his utmoſt to ſuppreſſe while he was living, ſo it was his fear to be injured in it after his death; For

1: *Firſt, Theſe are no ſermon notes taken from him, printed under his name: but under the names of thoſe that took them after him.*

2 *Secondly, there is no fear he will be injured by this publication, when the publiſhers are ſo Candid, and ingenuous, to give unto him that which is his,* viz. That he preached theſe ſermons, *and to take to themſelves that which is theirs,* viz. *any thing that ſeems not to ſpeak him in the publication.*

Thirdly if in his life time when he endeavoured to his utmoſt to ſuppreſſe ſuch publications, there came out without his knowledge, and againſt his mind, That book entitled, * The ſum and ſubſtance of Chriſtian Religion, ſome of the materials with the Method only his, collected by him in his younger yeers for his own private uſe, but the reſt Tranſcribed out of Mr. Cartwrights Chatechiſme, and Mr. Crooks, and ſome other Engliſh Divines, diſſonant in divers places from his own judgement; he was yet very well content any induſtrious perſon that would cut off what is weak and ſuperfluous therein, and ſupply the wants thereof, and caſt it into a new Mould of his own framing, ſhould make what uſe he pleaſeth of the materials therein, and ſet out the whole in his own name, Becauſe he perceived it had done much good: *Then I ſay it may be ſuppoſed had he yet been alive (as I hope his good name will never dye) he would*

* See Dr. *Ber.* Loc. Citat.

would have been contented upon the ſame account to let theſe notes go forth. The publiſhers were high honourers of him, men of Learning and Judgment, and though all be not taken which perhaps he ſpake, and ſomthing perhaps alſo himſelf would have pared off, (as it is ſcarce poſſible for any man but himſelf to publiſh either ſermon, or any thing elſe came out of his mouth, in that exactneſſe himſelf would have done it;) yet is here nothing added of their own, here is only (as they ſay) the body, the bulk, not the Gloſſe, the ſpirit, the energy of them. *Theſe things conſidered it is hoped (which they truſt)* the publiſhing of theſe notes will not be interpreted by any, in the leaſt to reflect on the unparalleld worth of the preacher, to whoſe very duſt they profeſſe to owe a ſacred reverence.

* See their Epiſt to the Reader. *Ibidem.*

I rather think it were a kind of ſacriledge, had they not done it, if theſe three things be well and duely weighed.

Firſt, that much good hath been done to very many, by ſuch notes taken from other eminent Divines, and otherwiſe publiſhed then the Authors themſelves would have ſent them abroad. Witneſſe the works of Dr. Preſton, Mr. Bolton, *and many others, ſome of their ſermons printed by themſelves look not like thoſe of their ſermons printed by others; yet Learned men and Godly, have bleſt God that they were publiſhed.* Mr. Cotton wiſheth * that ſuch ſermons or Letters as happily have layen by many yeers might be brought to light: ſuch little things as the Author would hardly acknowledge under his own name, might be of ſpecial uſe and eſteem unto o-

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* See Mr. Cottons Epiſt. to Mr. *Hildersams* Book on John 4.

thers. *And his reason is, why should any talent be buryed in a napkin, or candle lye hid under a bushel, which being set on a Candlestick might give light to all that are in the house? yea those* *divine discourses at Luthers table, &c. *More loose than these sermons, did much good in* Germany, (*as their translator testifyeth*) *and being by strange providence preserved to posterity, and made to speak English, was judged by a* great Prelate of Canterbury, a work worthy of eternal memory, and that he had never read a more excellent divine work: and that the more he did read them, the more desire he had to go on therewith: and that he would make it known to the *then* King, what an excellent peice of work was translated, and that he would procure an order from his Maiesty to have the book printed, and to be dispersed throughout the whole Kingdome, as it was in Germanie. *Yet is that book censured by* Polanus *to be* * neither Luthers, nor published by any approbation of his, but a rapsody patched together without understanding or judgment, and printed after his death. *None such will be found in these sermon notes: something of Luthers spirit may be discerned in these* Colloquies, *But much more of the Gracious and Heavenly spirit of* this unparalleld Bishop. *The Reader will misse in these notes indeed the exactnes of his* Immanuel, or the incarnation of the son of God *so accuratly couched that you cannot find a word defective or redundant; nor will he find these notes like the two sermons published by himself: but yet they may meet with acceptance. by reason of the diligence of those that attest them.*

* See Capt. *Bell.* Narat. before *Luth. Mensal. Colloq.*

* *Liber ille convivalium sermonum non est Lutheri, nec Luthero approbante aut etiam vivente editus sed est Rapsodia sine Judicio & Intellectu consarcinata. Polan. syntag. de canonic. Authorit. script.* page fol. 45.

Se-

Secondly, That if God bleſſe the reading as he did the preaching of them, none of his ſurviving friends but may rejoice that in them * he being dead yet ſpeaketh. *Indeed thoſe worthy men do it upon an higher account then ſome, others perhaps did like them from the Rhetorick, Language, or Learning couched in them, It was the heavenly Art, the ſpirituall Efficacy and power, the ſoul-ſearching, ſoul-ſaving vertue that took with them, they found them to peirce the heart and Conſcience, more then tickle the ear or fancy of their hearers.* * The true praiſe of a ſermon (ſaith one of note) is ſome evil left, ſome good done upon the hearing of it, one ſuch fruit were a more ample commendation, then many mouths full of good words ſpent, and copies taken and printing, &c. and ſure it is, on whom a ſermon works aright, it leaves him no leiſure to ſay much, or uſe many words, but makes him rather full of thoughts. *Thus did theſe ſermons the hearers, if you read the epiſtle prefixed, ſo that were it but for this to let the world ſee how much* this Maſter of all learning *condiſcended, and ſought to profit rather then pleaſe, it were reaſon enough for their publication.*

Some teſtimonies are left behind him under his own hand, how he could both ſpeak, and write, and preach; let theſe notes taken after him be teſtimonies how much he condiſcended; and let them ſerve for patterns to ſuch as think it below them (eſpecially in ſuch Auditories) to preach as he did, a Crucifyed Chriſt in a Crucifyed ſtyle. I have heard Dr. Hoyle *(my learned Tutor, who dyed profeſſor of Divinity in* Oxford, *after he had many years been the like in* Dublin) *ſay, when*

* Heb 11. 4.

* Bp. Andrews ſerm 7. of Rep. and Faſt.

this Famous Bishop proceeded Doctor of Divinity, He thought Tully himself could not have excelled him (had he been alive) in eloquence at that time, which appeared not only in his set speeches, but those which occasionally fell from him upon the By: and he was one that could well judge. But now that he preacheth ad populum though in Oxford, you have this Eagle stooping as low to prey upon souls to win them to God, proclaiming all along, I am not the bridegroom but the friend of the bridegroom. and (as Nazianzen) I thank God I have a little learning to sacrifice to Christ. such a Precedent is worth the printing.

* John 3. 10. 19.

Thirdly that had not this course been taken, a worse might have befallen, directly contrary to the will of the godly Bishop: For some of these notes were in the hands of divers persons, who were much taken with them, and much desired, (and it was feared might have endeavoured) a private printing of them, more imperfectly then now you have them. That faithfull Minister mentioned in the frontispiece whose Latine Epistle is prefixed, having with much adoe got this Copy out of their hands, thought (as the rest who have attested it) 'twas much better to publish these as now you see them, then to indanger the creeping out of a more surreptitious Copy.

The general subject of these Sermons is of Conversion, and so mightily did the Lord blesse them, not only to the Edification and Consolation of very many, but also to the Conversion (as we have good cause to judge) of some.

I will say no more, the Name of Doctor Usher, by which

which he is more known to ſome, and the Name of the moſt Reverend and Learned Father of our Church, Doctor James Uſher, late Arch Biſhop of Armagh, and Primate of all Ireland, *by which he is more known to others, not onely in theſe our Kingdomes, but in forreign parts; his great and good Name I ſay, every where as* oyntment poured forth, *prefixed before this Book (though with ſome allay) is enough to raiſe high Expectation of whatſoever cometh after theſe words: and is argument enough to invite the Reader to look within and read them over: and then he will find the leaſt filing of this* Maſter workmans *Gold very precious.* Good Wine (*they ſay*) needs no buſh, *and if this Wine was ſo ſweet at firſt running, I preſume whoſoever taſts it now, though he have it but at the ſecond or third hand, will find it hath not altogether loſt its ſtrength, nor will he repent his labour in reading what was taken after him, if he be one that deſires to proſit his ſoul more then to pleaſe his Palat. That out of the aſhes of this* Phœnix, *the Lord would raiſe ſuch ſucceſſors as may by Pen, Life, and Doctrine, do as this* burning and ſhining Light *hath done before them, is the prayer, but ſcarce the belief of him that* prayeth for the peace and proſperity of Jeruſalem, *and therein hopeth to have his ſhare in the Concurrent prayers of every Godly Reader,*

Dorcheſter, October the third, 1659.

Stanley Gower.

Elizabeth Boſton

Speedy Converſion the onely means to prevent imminent Deſtruction.

Heb. 4. 7. *Again he limiteth a certain day, ſaying in David, to day after ſo long a time, as it is ſaid, to day if you will hear his voice, harden not your hearts.*

I Have enter'd on theſe words in the other *Univerſity* on a day of Publique Humiliation, as being ſuitable to the occaſion, the chief matter of them being the Doctrine of the Converſion of a ſinner.

Foraſmuch as *Gods judgments are abroad upon the earth*, and hang over our heads, the only means to prevent and remove both temporal and eternal, is our ſpeedy converſion and return unto God. Elſe *he will whet his ſword, bend his bow, and make it ready* to our deſtruction, *Pſal.* 7. 12. God did bear a deadly hatred againſt ſin in the time of the Pſalmiſt, and ſo he doth ſtill, for his nature cannot be changed. If we return not, we are but dead men. The eternal weight of Gods wrath will be our portion, both here and in the world to come, if we repent not.

In the words there are three obſervable Points.

Obſ. 1. Continuance in ſin brings certain death. Or, For ſin Gods judgments are on particular Nations and perſons.

Obſ. 2. If particular Nations or perſons turn away from their evil courſes, no hurt ſhall come near them.

God takes no delight in the death of a ſinner, nor that he ſhould deſpair of his mercy: but would have us turn out of the broad way which leads to deſtruction.

Obſ. 3. It behooves every one ſpeedily to ſet about the work of converſion.

Nor eſteem this a vain word. I bring you thoſe things whereon your life depends. Obeying it you are made for ever, neglecting it you are undone for ever. Unleſs you embrace this meſſage, God will bend his bow, and make ready his arrows againſt you. Know therefore 1. *That continuance in ſin brings certain death.* There will be no way of eſcaping but by repentance, by coming in ſpeedily unto God.

The words of this Text are taken from *Pſal.* 95. *Harden not your hearts as in the provocation*, and as *in the day of temptation in the wilderneſs*. If when God calls us either to the doing of this, or leaving that undone, yet we are not moved, but continue in our evil wayes. What's the reaſon of it? It's becauſe we harden our hearts againſt him. The Word of God which is *the power of God to ſalvation*, and *a two-edged ſword to ſever between the*

the joynts and the marrow. The strength of the Almighty encounters with our hard hearts, and yet they remain like the stony and rocky ground: whereon though the Word be plentifully sown, yet it fastens no root there, and though for a season it spring, yet suddenly it fades and comes to nothing. We may have a little motion by the Word, yet there's a rock in our souls, a stone in our hearts, and though we may sometimes seem to receive it with some affection, and be made as it were Sermon-sick, yet it holds but a while, it betters us not: why? because it's not received *as an ingrafted word.* Therefore saith St. *James, Receive with meeknesse the ingrafted word,* Jam. 1.21: Let the word be ingrafted in thee; one sprig of it is able to make thee grow up to everlasting life. Be not content with the hearing of it, but pray God it may be firmly rooted in your hearts; this will cause a softning. *To day if ye will hear his voice, harden not your hearts* against Almighty God. If you do, expect him also to come against you in indignation. Hearken what he saith by his Prophet. *I will search Jerusalem with candles, and punish the men that are setled on their lees, that say in their heart the Lord will not do good, neither will he do evil,* Zeph. 1.12. Mark, *I will search Jerusalem, and punish those that are setled on their lees.* When a man is thus setled and resolved to go on in his sins, to put the matter to the hazard come what will come, there's a kind of Atheism in the soul. For what do's he but in a manner reply, when God tells him by his Minister that he is preparing

though the power of God's word work upon us for a while yet it suddainly fades like some sown on rocky ground which springs up suddainly & suddainly fades

the inſtruments of death againſt him, do you think us ſuch fools to believe it? What does this but provoke God to *ſwear that we ſhall never enter into his reſt.* What's the reaſon of this? It's becauſe men are not ſhifted, they have no change, they are ſetled on their lees. *Moab hath been at eaſe from his youth, he hath been ſetled, and hath not been emptied from veſſel to veſſel, neither hath he gone into captivity,* Jer. 48. 11. Conſider we whether our ſecurity comes not from the ſame cauſe: We have not been emptied from veſſel to veſſel, we have alwayes been at reſt. Why have we ſo little converſion? There are two things hinder it: the hardening of a mans heart againſt the Word, and our ſetling our ſelves on our lees. When we we have no change *in grace*, we are ſecure, we never ſee an evil day. And this is that which ſlays the fooliſh perſon. *Wo to them that are at eaſe.* It were better for thee to be emptied from veſſel to veſſel, to go into captivity. For as long as a man continues thus in an unregenerate condition, he can look for nothing but troubles; certain judgments muſt neceſſarily follow, and as ſure as God is in heaven, ſo ſure may they expect miſery on earth: and they ſhall receive the eternal weight of Gods wrath treaſured up againſt the day of wrath: Therefore there is a neceſſity of our converſion if we will keep off either temporal or eternal wrath. Our Saviour makes it the caſe of all impenitent ſinners to be liable to wrath: One judgment befell the *Galileans*, another thoſe on whom the *Tower of Siloe* fell: But what ſaith our Savi-

Saviour, *Suppoſe you that theſe were greater ſinners above all the men of Jeruſalem? I tell you nay, but except you repent you ſhall all likewiſe periſh*, Luk. 13.3. All, every mothers ſon here preſent, if you turn not from your ſinful courſes, God will meet with you one time or other, if you harden your hearts againſt him be ſure. *Who ever hardned his heart againſt God and proſpered?* As long as a man is in this condition, his ſtate is woful. As many as are in the ſtate of unregeneracie, are under the power of Satan, 2 *Tim.* 2.25, 26. Mark the Apoſtles words, *In meekneſs inſtruct thoſe that oppoſe themſelves, if God peradventure will give them repentance to the acknowledging of the truth. And that they may recover themſelves out of the ſnare of the Devil, who are taken captive by him at his will.* The ſtate then of the hardned & ſetled on their lees, is as a bird in a cage, taken alive at the will of the Fowler. So is it here, as long as we continue obſtinate and hardned, we are taken alive at Satans will, we are at his diſpoſing. While we are at liberty, we are way laid by his nets and traps, and taken we are at his pleaſure: As long as we are hardned in heart, we are in the Devils cage: true repentance is that whereby alone we purchaſe our freedome, whereby we recover our ſelves; and therefore in *Rom.* 2.5. Hardneſs of heart and impenitency ſignifie the ſame thing. *After thy hardned and impenitent heart thou treaſureſt up unto thy ſelf wrath againſt the day of wrath.* Mark then: what's a hard heart? It's an impenitent heart. Doſt thou harden thy heart? then know that for the preſent,

thou art a dead man. If notwithſtanding all Gods threats out of his word thou art not a jot moved, thou art dead whilſt alive, as *the woman that lived in pleaſure*. And if thou continueſt ſo, thou treaſureſt up wrath againſt the day of wrath, and the juſt revelation of Gods judgments. Gods Word is the eſpecial meanes to recover thee. A man that is in a ſwoun, they rub him to recover him, becauſe there's life in him; but if dead, ſtrong-waters, or any thing elſe cannot reſtore him. Examine thy ſelf then, does the working of the Word rub and gall thee? it's a ſign there is life in thee; but if it make no impreſſion, it moves thee not, it's a ſign of a dead heart. Conſider then the danger of this condition for a man to reſolve on his evil courſes, never purpoſing to alter matters. It exceedingly haſtens Gods judgments.

But leaving this, I proceed to the ſecond point, which is to direct us how to work our eſcape. Though God threaten us, yet if we have but the grace to look about us, and remember our ſelves: If God do but cauſe us to conſider we have to deal with a merciful Father, and make us meet him by humiliation, then though our ſins were as ſcarlet, yet ſubmitting our ſelves to our Judge, living as obedient ſubjects, the ſtorm ſhall paſſe from us: So that this is the 2d. point.

2. *Notwithſtanding God threatens us, yet if he gives us but grace to repent, and bethink our ſelves, let our ſins be never ſo great, we may be ſure of mercy.*

O that we could ſee with what a gracious God we

we have to deal! Canſt thou but humble thy ſelf? all theſe things ſhall ſpeak peace unto thee. As an impenitent ſinner is under the power of Satan, and liable to all miſery: So contrariwiſe whoever returnes and ſeeks the Lord, is ſure to be under his wings, and free from all evil. Thinkſt thou that God makes uſe of threatnings for thy hurt? No, he deales not with us as an angry Judge, but as a compaſſionate Father; men will take an enemy alwayes at an advantage, when they may do him moſt hurt. Gods terrors overtake us, he threatens us that he will do this and this, that we may prevent it. He knows that unleſs his terrors awake us, we will reſt ſecure. Before he ſmites us he tells us. *I will whet my ſword: He hath bent his bow, and made it ready: He hath prepared his inſtruments of death*, Pſal. 7. 12, 13. He could ſhoot thee preſently, and inſtantly run thee through, but he threatens thee, that ſo he may not ſtrike thee. See what the Prophet *Amos* denounces from the Lord, *Cap.* 11, 12. *I have given you cleanneſſe of teeth, I have with holden rain*, v. 6, 7, 8. *I have ſmitten you with blaſting and mildew*, v. 9. *I have ſent amongſt you the Peſtilence*, v. 10. *yet have you not return'd unto me. Therefore thus will I do unto thee O Iſrael, and becauſe I will do thus unto thee, prepare to meet thy God O Iſrael*, v. 12. What judgments have befallen us, have befallen us for our own uſe, if ſo be we will be warned by them. The reaſon why God ſaith he will overthrow us, is not becauſe he meanes to do it, but that we may prevent him by repentance. Look

into

into Jer 3.1. and ſee what wonderful paſſages are to this purpoſe: Ther's a Law-caſe. *If a man put away his Wife, and ſhe go from him, ſhall he return unto her again? ſhall not that land be greatly polluted? But thou haſt plaid the harlot with many lovers.* And in the 20 *v. As a wife treacherouſly departeth from her husband, ſo have you dealt treacherouſly with me, O houſe of Iſrael.* And yet ſee Gods unſpeakable mercy. *Return again unto me.* And 23. *v. Return ye back-ſliding children, and I will heal your back-ſliding: turn to me, and Ile not cauſe mine anger to fall upon you. Only acknowledge thine iniquity that thou haſt tranſgreſſed againſt the Lord thy God,* v. 13. See God makes us the worſt and vileſt of all, and yet as it were intreats us to return. See then the Concluſion of the ſecond Point; how, if God give us but grace to repent, let our former evils be what they will, the danger is paſt.

But I leave this and come to the Third, for which I chiefly choſe this Text. You have ſeen how dangerous a thing hardneſs of heart is, how it brings certain death: and that if we have the heart to repent, we are ſafe. As to make it appear in an inſtance. It's not the falling into water, but the lying under it that drowns a man. Art thou faln into ſin? only lift up thy head: if thou canſt be but thus happy, the promiſe of ſalvation belongs to thee. The main thing then is this:

3. *It behooves us to ſet about the work of repentance preſently.*

God is angry with us, and we know not whether

ther God will execute his judgments on us this day or no, therefore go about it presently. God will remove all our adulteries, and put away all our sins, if we will come to him within a day. Now what madness is it to neglect it? *After a certain time* (saith the Apostle) according to that in the Psalmist, *Psal.* 95. *God hath limited a certain day:* Thou hast provoked the Holy Ghost, and now he limits thee a day, *Heb.* 3.7. *Wherefore* (saith the Holy Ghost) *to day if you will hear his voice.* Now is it safe think you to pass this day? A hard heart is a provoking heart, and as long as it continues hard, it continues provoking God, and despising the Holy Ghost. *To day therefore hear his voice,* that is, this present day. But which is that day? It's this very time, wherein you stand before God, and in which you hear me. If you embrace the opportunity, happy are you; if not, you shall give as dear an account as for any thing you ever heard in your life. There is no dallying with God, take his proffer, take him at his word in a matter of salvation. He calls to thee to day, peradventure he will speak no more, therefore *Heb.* 3.13, we shall find it's a limited day. *Exhort one another to day, whilst it's called to day, lest any of you be hardned through the deceitfulness of sin.* While it is called to day, that is, stay not till to morrow, but embrace the present opportunity: This day God holds out the golden Scepter, and my life for yours if you accept it you will be saved. If you take it not to day, your heart will be more hardned to morrow; and so it may be you will

never touch it; your hearts will be like ſtones, and you'l be uncapable of yeilding. *God is angry with us*, Pſal. 7. 11. Why? He is our adverſary, becauſe we bear arms againſt him, and will try the maſtery with him. We oppoſe him in hoſtile manner as long as we continue ſinful againſt him. What's the beſt counſel in this caſe? *Agree with thine adverſary quickly while thou art in the way with him.* It's wiſedome to do that ſoon, which muſt of neceſſity be done. If it be not, we periſh for ever. *Kiſſe the Son, leſt he be angry, and thou periſh from the right way*, Pſal. 2. *ult.*

Obj. *Obj.* But what needs ſuch haſte, I may do it hereafter, when I come to my journeys end?

Sol. *Sol.* There needs haſte. The day is limited. A thouſand to one, if God be angry, but we periſh from the way. *I have heard thee in an accepted time, and in the day of ſalvation have I ſuccoured thee, behold now is the accepted time, now is the day of ſalvation*, 2 Cor. 6. 2. It's a day of ſalvation, and would not we be glad to know this time? Behold this is the accepted time. *Seek the Lord while he may be found, call on him while he is near.* This is the accepted time, this is the day of ſalvation, *Eſa.* 49. Embrace this time, for now he may be found; this inſtant is the time, the τὸ νῦν, the preſent now. God at this time ſtirrs the waters, if now thou wilt ſtep in and cloſe with God, caſting down thy weapons, then this will be the day of thy ſalvation; this is call'd, as Gods day, ſo our day: *O Jeruſalem, Jeruſalem, if thou hadſt known in this thy day the things that belong unto thy peace, but now they*

are hidden from thine eyes, Luke 19. 42. Mark, *If thou hadst known in this thy day:* So that if we pass by in this acceptable time those things which belong to our peace, they will be hidden from our eies. Therefore should the enemies of *Jerusalem* lay her even with the ground, because she had neglected this opportunity, the day of Gods visitation. Wilt thou be so hard-hearted as to put from thee Gods grace? If thou findest now that Satan hides this from thee, and perswades thee to do it to morrow, and to take a day of thine own, neglecting Gods day, Know and remember that he is a lyar from the beginning.

Give me leave to presse this to you, for nothing more brings destruction, then this putting from us the proffers of Gods grace; unlesse we return to the Almighty, humbling our selves, there will be bitternes in the end. There's the matter, whether God must wait on us, or we on him? This is the day of salvation, saith God, and we must take time to think of it, whether it be seasonable or no. Alas

1. By this means we incur the highest presumption: and this is no light thing inconsiderately to be passed over. Shall God offer you such a proffer, and you be so presumptuous as to think such a one more seasonable? It's high presumption for thee to make thy self wiser then God, to neglect that he prescribes, and that with a promise too, as if thou hadst God at command. If thou resolve to take to morrow, it is requisite that thou have 1. Space to repent, and

2. Grace to do it. Now neither of theſe are in thine own hands, if they were, thou hadſt ground for a farther delay. If thou hadſt power to ſay, I will live ſo long, or could by thine own might prolong thy life, it were ſomething, but it's otherwiſe. In refuſing Gods proffer, thou refuſeſt him that hath thy life in his hand. What high preſumption is this? See it in *Jezabel*, Rev. 2. *I gave her ſpace to repent, but ſhe repented not.* As if God ſhould have ſaid, it's I gave it her, I gave her time to live, I might have cut her off in the midſt of her whoredomes. Obſerve here by the way the reaſon why God gives us this ſpace; it is to repent. What preſumption muſt that be, when we will go quite contrary to God? and becauſe we have ſpace, therefore we will not repent. Why does not God ſmite thee from heaven, when thou thus audaciouſly ſetteſt thy ſelf againſt him? Why do's he not ſtrike thee with a thunderbolt? ſure he gives thee this ſpace not to ſpend it idly, but to another end; not to follow our luſts, neglecting Gods call, but that thou mayſt remember thy ſelf, and return with all thy heart. Remember thoſe words of the Prophet, *My times are in thy hands*, Pſal. 35. He ſaid not, my times are in mine own hands; for he knew it was grand preſumption. Why then ſhould any challenge that to himſelf, that belongs to God, as if he were the lord of his own life, ſuppoſing Gods call unſeaſonable, and that he may think on it better hereafter? May not a young man die ſoon? now an old man cannot live long. Many ſtrong

and

and lusty men are brought to the grave as well as the weak and feeble. And why should we suffer Satan to abuse us thus? Thy space then is preserved in Gods hand, and therefore thou mayst not be Lord and Master of it. But admit God grant thee space, yet thou mayst not have the grace to do it. What was *Jezabels* case, *Rev.* 3. *Though God gave her space, yet she repented not.* What canst thou tell what may then become of thee? perchance thou mayst live long, yet mayst thou never find as much as thy thoughts on repentance, much less the grace to do it: thou mayst not have a desire that way, much lesse perform it. Repentance is not a thing at our own command. *In meekneſſe* (saith the Apostle) *instruct them that oppose themselves, if God peradventure will give them repentance to the acknowledgment of the truth,* 2 Tim. 2.25. *If God will give it them.* It's a thing then it should seem in Gods hand, it's his proper gift. Mark, the Apostle would have Gods Ministers to be humble and meek; but how many are of other spirits? If anothers opinion be contrary to theirs, they are in a heat presently, as if a man were master of himself and of his own heart, to believe what he would. No, no, Repentance is a grace out of our reach, it's not in a mans own power. Be meek therefore in instructing. What needs passion? that helps not the matter. The opening of the eies of the blind is in Gods hands; thank him for what thou seest, and know that 'tis his gift, *Act.* 5.31. The Apostle speaking of our Saviour Christ, saith, *Him hath God exalted with*

his right hand to be a Prince and a Saviour, for to give repentance to Iſrael and forgiveneſs of ſins. The grace of repentance then is no herb growing in our own garden, it's a gift of Gods beſtowing. And to this purpoſe is *Acts* 11. 18. *When they heard theſe things, they held their peace, and glorified God, ſaying, then hath God alſo to the Gentils granted repentance unto life.* As God grants life, ſo repentance unto life. *I have heard Ephraim bemoaning himſelf thus,* ſaith the Lord, *Thou haſt chaſtiſed me, and I am chaſtiſed as a bullock unaccuſtomed to the yoke, turn thou me, and I ſhall be turned,* Jer. 31. 18. And to the ſame purpoſe, *Lam.* 5. 21. *Turn thou us unto thee, O Lord, and we ſhall be turned.* As if *Zion* ſhould have ſaid, we are no more able to turn our ſelves then a dead man. *After that* (ſaith *Ephraim*) *I was turned, I repented, and after I was inſtructed, I ſmote upon my thigh: I was aſhamed, yea even confounded.* See then what an high preſumption it is for a man to preſume he hath this grace of God at command: But as it is high preſumption, ſo

2. It's the higheſt contempt and deſpiſing of the grace of God, *Rom.* 2. 4. *Deſpiſeſt thou the riches of his goodneſs, and forbearance, and long-ſuffering?* Thus is it here. God gives thee ſpace: thou haſt it, but imployeſt it not in what God gave it thee for. Thou deferreſt the main buſineſſe; and the Apoſtle accounts it no better then deſpiſing the proffers of Gods grace and goodneſſe. Doſt thou think God will take this at thy hands? wilt thou deſpiſe him, and think he'l not deſpiſe thee? *With the froward he will ſhew himſelf froward.* God

will

will come on a ſuddain, if thou makeſt not uſe of thine opportunity, and take all away from thee. The threatning is plainly laid down, *Rev.* 3.3. *If thou ſhalt not watch, I will come on thee as a thief, and thou ſhalt not know what hour, I will come on thee.* It's ſpoken to us all, and therefore concernes us all: *Whoever hath an ear to hear let him hear.* They are Gods words I have ſpoken to you this day, and you ſhall be accountable for them: let not the Devil ſteal this from you, hold it faſt, this is your day: *If thou ſhalt not watch, Ile come on thee ſuddenly as a thief.* It's the heavieſt judgment can come on unconverted perſons, irregenerate ſoules, not to awake till God comes on them, never to beſtir themſelves till hell rouze them up. Thus will it be with us, unleſſe we awake by repentance, God will come ſtealing on us as a thief by ſuddain death, and ſpeedily cut us off.

To pray againſt ſuddain death, and not to fit thy ſelf for it, is to add contempt to thy preſumption and rebellion. The wiſe man tells us, *That man knoweth not his time, as the fiſhes that are taken in an evil net, and as the birds that are caught in the ſnare, ſo are the ſons of men ſnared in an evil time, when it falleth ſuddenly upon them,* Eccleſ. 9. 12. Mark, when it falls ſuddenly, at unawares, here's thy wiſdom then to provide that thou mayſt not be taken ſuddenly. *If the good man of the houſe knew at what time the thief would come, he would have watched, and not have ſuffered his houſe to have been broken up.* And therefore Chriſt counſels us *to watch*

watch, since we know not the day nor hour when the Son of man cometh. Here's the difference then between wisedom and folly. Hereby may we know whether we are wise men or fools, if we foresee this day, and provide for it, it's an argument of wisedome, if we watch so as that when it falls, it may not fall on a sudden on us. If we are negligent of this day, and suffer our hearts to be dead as *Nabals, like a stone*, 1 Sam. 25. He had a great time of repentance, ten daies, yet repented not, for his heart was dead, and like a stone; and this may be thy case, if thou despisest the day of thy salvation, Gods day, and thine own day too, thou mayst be a *Nabal*, no more moved then a pillar in the Church, as I have found by experience.

But you may reply, I suppose God will not take me at an advantage, I trust I shall have life and space, and not *Nabals* condition; I hope I shall have my wits about me to be able to cry, *Lord have mercy upon me.*

But suppose God give thee a tender heart, and thou art sensible of thy danger, that so thou call and cry earnestly to God for mercy, yet this is a miserable condition. Thou shalt find it will not be enough to cry Lord be merciful to me. If thou neglectest him here, he will cry quittance with thee on thy death-bed: Nor do I speak this of my self; no. Look what *Wisedome* saith, *Because I have called and ye refused, I have stretched out mine hand and no man regarded, but set at nought all my counsel, and would none of my reproof, I also will laugh at your calamity, I will mock when your fear cometh*

eth, Pro. 1.24,25,26. As if he had ſaid, you refuſed me on my day I call'd & cry'd unto you, but you ſet at nought my words, and rejected my counſel, and were wiſer then I, therefore *will I laugh at your deſtruction:* when you are in miſerie I will mock and deride, in ſtead of ſuccouring. A terrible thing will it be, when in ſtead of hearing our cries to anſwer them, he ſhall deride us, and laugh at our folly and madneſs: And in the 28. verſe, *Then ſhall they call upon me, but I will not anſwer, they ſhall ſeek me early, but they ſhall not finde me.* See what folly then it is to let ſlip this time. This is the acceptable day, *Eſay* 55. *Seek the Lord while he may be found, call on him while he is near.* When a man refuſes Gods day, God will not hear his prayer, all his ſighs and ſobs, his groanes and cries, ſhall not prevail, *Eſay* 66. *I will chooſe their deluſions, and will bring their feares upon them; becauſe when I called, none did anſwer; when I ſpake, they did not hear.* When men will needs be chooſers of what God would not have, God will have his choiſe too, and it ſhall be that which will be diſpleaſing to them. *I will chooſe their deluſions, and will bring their feares upon them.*

Heb. 4. 7. *Again he limiteth a certain day, ſaying in David, to day after ſo long a time as it is ſaid, to day if you will hear his voice, harden not your hearts.*

THe laſt day I entred on the opening of the place, and ſhew'd.

How the Lord had propoſed a limited time for our converſion unto him, in which we ſhould hear and obey his voice.

We ſhew'd farther how it was Satans policie to make men ſeem wiſer then God, that when God propoſes a certain time, and limits us a day wherin he will be found, we will not have his, but our own. True, ſay we, God calls on us, and it's fit and convenient to hearken unto him; but yet ile ſtay for a more ſeaſonable opportunity. There is nothing provokes God ſo much againſt us, as when we will thus ſcorn that acceptable time he hath propoſed: Nor can there be a greater hinderance to repentance, then to ſtop our eares at his counſels, and to ſuffer him to call and cry unto us ſo long, and yet to abuſe his patience by a fooliſh neglect. It accuſes us of rebellion and high preſumption, on ſuch infirm grounds to put from us the day of ſalvation. Folly it is in the higheſt

higheſt degree to truſt on the future, when as in our own hands we have neither ſpace nor grace for ſuch a buſineſſe. God is the Lord and owner of them both, and will not part with his Prerogative. *Go to, you that ſay to day or to morrow we will return unto the Lord.* You adde to preſumption both folly and rebellion. *Jezabel* had ſpace to repent, yet ſhe repented not, for ſhe had not the grace; that without this will not benefit.

Seeing then theſe are not in your power, *harden not your hearts as in the provocation:* Nor offer deſpight unto the Holy Ghoſt, *by whom you are ſealed to the day of redemption.* If we embrace not Gods day, we deſpiſe the riches of his goodneſſe, long ſuffering and patience. *Rom.* 2. *Deſpiſeſt thou the riches of Gods grace, not knowing that the long-ſuffering of God leadeth to repentance?* There can be no higher preſumption then this, to bid defiance to the Spirit of God: Nor can there be greater contempt of mercy, then to ſet light of the time of our repentance, and returning unto God, making that the greateſt argument of our delay, which God uſes to draw us to him. God gives us ſpace, that we may repent, and we repent not, becauſe he gives us ſpace: He gives us life, that with fear and trembling we may ſet about the buſineſſe of ſalvation, and we through ſtrong deluſions put from us the proffers of his grace, as if they were unſeaſonably offer'd. What madneſſe is it to fruſtrate the Almighty of his ends and purpoſes? *The Lord is not ſlack touching his promiſe.* It's a great ſtop and hindrance

to our progeſſe in goodneſſe and the work of repentance, when we diſtruſt God, and take him not at his word. He ſends abroad his Embaſſadors, who proclame, *This is the accepted time, this is the day of ſalvation, to day if ye will hear his voice, harden not your hearts*; yet we put this day from us, and ſay hereafter is a more acceptable time. I have this delight, this pleaſure to take firſt in the world, I am not ſo weaned from it as I would be. As if God would take it well from our hands that we ſhould then return to him when there is no remedy. Ile firſt uſe all the pleaſure the world affords me, and then *Lord have mercy on me* will ſerve the turn. This is the very ſtifling of the beginnings and proceedings of Chriſtianity. Let this be well and ſpeedily weigh'd, as we tender our good and comfort.

Obj. But may ſome ſay, what needs this haſte, may we not uſe leiſure? ſoft and fair goes far.

Obj.

Sol. True, ſoft and fair goes far, if a man goes fairly in the way. In this caſe, though thou go but ſoftly, thou mayſt come to thy journeys end; but the doubt remains ſtil, there is a queſtion whether thou art in the way or not. Happy are we if we are, although we can but halt & limp on in this way: although this ſhould be no ground for us to content our ſelves therewith. We muſt not trifle in the wayes of holineſſe. It's that concernes our life, and muſt be ſeriouſly thought on, and that ſpeedily too. *Agree with thine adverſary quickly while thou art in the way with him.* God is thine

Sol.

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adverſary, unleſſe thou agree with him ſpeedily, his patience will break forth into fury. *Kiſſe the Son leſt he be angry, and thou periſh from the right way.* Thou haſt no aſſurance of thy life, thou mayſt be ſnapt off whilſt thou thinkeſt it time enough to repent and return. As long as we go out of the way of repentance, we are in the way to hell, and the farther a man goes in a wrong way, the nearer is he to hell, and the greater ado to return back: and in this regard ſoft and fair may goe far; but 'tis far out of the way, far in the way to perdition and deſtruction. As long as we are out of the right way to heaven and happineſſe, we are in the path that leads directly to the chambers of death.

But let me in this particular unrip the heart of a natural man. What's the reaſon, that when God gives men a day, and cries out, *This is the day of ſalvation, this is the accepted time*, what in the name of God, or the Devils name rather, ſhould cauſe them to put ſalvation from them? to defer and deſire a longer time? Thus a natural man reaſons with himſelf, I cannot ſo ſoon be taken off from the profits and pleaſures of the world; I hope to have a time when I ſhall with more eaſe and a greater compoſedneſſe of mind bring my ſelf to it: or if it be not with ſo much eaſe, yet I truſt in a ſufficient manner I ſhall do it: wherefore for the preſent Ile enjoy the profits and delights of the ſtate and condition wherein I am; I will ſolace my ſelf with the pleaſures of ſin for a ſeaſon, I hope true repentance will never be too late.

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This is well weigh'd; but conſider whether theſe thoughts which poiſe down our hearts, be not groundleſſe; ſee whether they will hold water at the laſt; and whether in making ſuch excuſes, to great preſumption we add not the height of folly. To pretend for our delay the profits and pleaſures of ſin, and yet hope for heaven at the laſt, as well as the generation of the righteous; it's but a meer fallacy and deluſion of Satan, to fill our hearts with ſuch vanities. Can it be expected that we ſhould have our good in this world, and in the world to come too? This is well, if it might be.

But let us try the matter, and begin with your firſt branch.

You are loth to part with your profits and pleaſures.

But conſider what a grand iniquity this is. Can you offer God a greater wrong and indignity? *Do you thus requite the Lord you fooliſh and unwiſe?* Doſt thou think this the way to make thy peace with God whom thou haſt offended, as long as thou mayſt to be a rebel againſt him? What an high diſhonour is it to him, that thou ſhouldſt give him thy feeble and doting old age, and the Devil thy lively and vigorous youth, thy ſtrength and ſpirits? Doſt thou think he will drink the dregs, and eat the orts? will he accept thee in the next world, when thou thus ſcorneſt him here? *If you offer the blind for ſacrifice, is it not an evil? If you offer the lame and ſick, is it not evil? Offer it now unto thy governor, will he be pleaſed with thee, or accept*

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thy perſon, ſaith the Lord of hoſts? Mal. 1. 8. But mark how he goes on, *v.* 14. *Curſed be the deceiver, which hath in his flock a male, and voweth & ſacrificeth unto the Lord a corrupt thing.* Mark, God accounts ſuch ſervice a corrupt thing. Never look for a bleſſing from God in heaven, when thou ſacrificeſt to him ſuch corrupt things. We are to offer and preſent our ſelves *a living ſacrifice, holy and acceptable unto God*, Rom. 12. 1. Now judge whether they offer God *the living*, who ſay, when my doting days come, my lame days, that I cannot go, my blind dayes, that I cannot ſee, Ile offer my ſelf a ſacrifice to God, Will this be acceptable to him? *Is not this evil*, ſaith the Lord, *to offer me ſuch a corrupt thing?* Nay more, he's *accurſed* that offers ſuch an offering, ſuch a polluted ſacrifice. God will not like with it, when we ſerve our ſelves firſt with the beſt and choiſe? *Do you thus requite the Lord?* do you think he will accept it at your hands? Go offer ſuch a gift to thy Ruler, to thy Prince, will he accept it, or be pleaſed with it? No, a Landlord will have the beſt and the choiſe; and it muſt needs provoke God, when we give him the refuſe. *I am King of Kings, ſaith the Lord, my name is dreadful*, and I will look to be ſerved after another manner. Let no man then thus delude himſelf with vain hopes, but let him conſider how diſhonourable a thing it will be to God.

2. And how unprofitable to him, whoever thou art.

1. It's the ready way to thy deſtruction. Heaven

ven, and happineſſe, and eternal life, are laid up for thoſe that embrace the acceptable time; death, horrour, and eternal miſery for thoſe that refuſe it; and wilt thou hazard ſoul and body on this? *Moſes*, on this ground, *did rather chooſe to ſuffer affliction in this world with the people of God, then to enjoy the pleaſures of ſin for a moment.* When theſe things are paſt, *what profit will you have of thoſe things whereof then you will be aſhamed?* When a man comes to ſee truly and throughly into himſelf, he will find no profit of ſuch things as theſe: death will certainly follow us, both temporal and eternal, if we repent not the more ſpeedily, that's all the profit we ſhall find.

2: But ſuppoſe thou prevent everlaſting death by repentance, yet *what profit is there of thoſe things whereof we are now for the preſent aſhamed?* The beſt can come is *ſhame.*

3. Thou art loth to part with the pleaſures of ſin for a ſeaſon, and hereafter thou thinkeſt thou canſt amend all. But conſider the particulars, and then ſhall you ſee how you are befool'd in your hearts and ſoules. Believe it for an undoubted truth, there's nothing in the world by which Satan more deludes a man, then by this perſwading him to neglect his day, and repent well enough hereafter. That you may expel this ſuggeſtion out of your ſoule, pray unto God that he would go along with his Word, and cauſe you to lay this to heart, that by his Spirit your underſtanding may be enlightned to ſee the truth. Though I make this as clear as the Sun, that it is a falſe

ſup-

ſuppoſition and meer folly on which we build, in deferring our return to God, yet God from heaven muſt teach you, or you will be never the wiſer. Know therefore that this very day God reaches out the golden Scepter to thee, and what folly were it to neglect it, ſince thou knoweſt not whether he will ever proffer it thee again: And aſſure thy ſelf that he is a lyar that tells thee thou mayſt as well repent hereafter as now: and this will appear whether we conſider, *the order of outward things in the world, or the nature of ſin.*

1. Order of outward things.

1. For external things, every Age after a man comes into the world (if he embrace not the preſent opportunity for repentance) is worſe then other, and are each of them as ſo many clogs which come one after another to hinder it. As for thy *childiſh Age*, that's meer *vanitie*, and thy riper Age will bring many impediments and hindrances that youth never thought of. Thou art then troubled about many things, and perplexed how to provide for maintenance; in the midſt whereof know that thou haſt not a body of braſs, but a corruptible and fading body: and yet ſuch is the folly of the heart of man, that the leſs ground he hath to go, the fewer dayes to ſpend, the more he often provides, and is the more covetous. Conſider that the wiſeſt of men gave thee this counſel, *Remember thy Creator in the day of thy youth, before the evil dayes come, wherein thou ſhalt ſay thou haſt no pleaſure in them.* Here we find it's a youthful thing, and ſhould be a young mans practice: not according to that deviliſh saying, *A*

young Saint, and an old Devil: but *Remember thy Creator in the dayes of thy youth.* The more ſin thou committeſt, the more unapt thou art to repent. Cuſtome in ſinning makes thee a *Lot*; the elder thou groweſt, the more loth to go out of *Sodom*. Beſides,

2. The nature of ſin.

2. Conſider what ſin is in its nature. It is *a weight*, Heb. 12. 1. *Let us lay aſide every weight, and the ſin which doth ſo eaſily beſet us.* Sin is then *a weight*, and ſo an heavy thing; but add ſin to ſin, a weight to a weight, and it becomes heavier and heavier. A man that is in the ſtate of impenitencie, hath this weight laid on him, and is ſubject to the Devil, in a ſtate of rebellion againſt God. A man now in this eſtate is weigh'd down, what will he be ſix, ſeven, or ten years hence, going on in his impenitency? How will he then ſhake that off, which now he cannot free himſelf of? He muſt hereafter buckle againſt it with a great deal of diſadvantage, and wreſtle with more difficulty: One ſayes well, that if we conſider of ſin aright, it's like the riſing of water, over which a man being to paſſe, and finding it higher then it was wont to be, he ſtayes a while, and then tryes again, and finds it higher then before: he ſtayes yet longer, till it become unpaſſable, ſo that he may not adventure without great diſadvantage. Thus it is with ſin: now peradventure the waters of iniquity are paſſable, if thou wilt, thou mayſt go over, but if thou delayeſt the adventure, the ſtreams of ſin will run together into one channel, and be more difficultly paſſed.

Take

Take another Metaphor from the Scripture: The Scripture compares ſin to *cords*, which are inſtruments of binding, and therefore the myſtery of the Goſpel is expreſſed by *binding and looſing*; *Whoſe ſoever ſins you ſhall bind on earth, they are bound in heaven, but whoſe ſins ye remit, they are remitted.* Every ſin thou committeſt is a bond, and binds thee hand and foot againſt the judgment of the great day. Therefore it's ſaid, *His own iniquity ſhall take the wicked, and he ſhall be bound and holden with the cords of his ſins.* Now conſider what folly it is, when a man ſhall ſay, though my ſins are ſo many cords difficult to be broken, yet Ile not trouble my ſelf about it in my younger days, but Ile ſtay till my old age, and then I hope I ſhall be the better able to break theſe bonds, and caſt all theſe cords from me; when as every iniquity I commit is as a new cord, which binds me faſter and faſter. Is not this madneſſe it ſelf to think ſo, that in our younger yeares being ſcarce able to break one of them, in our dotage we ſhall be able to break ten thouſand together? And certainly this is the diſpoſition and nature of ſin. Sin is compared to cords.

3. But add hereto the Argument in the Text: *To day if ye will hear his voice, harden not your heart*; but repent while it is called to day. Shewing that if we paſſe this day, we ſhall be harder and harder. Wherefore, ſaith the Apoſtle, *Exhort every one another daily while it is called to day, leſt any of you be hardened through the deceitfulneſſe of ſin*, Heb. 3. 13. As if he had ſaid, if thy heart be hard to defer repentance hardens the more

to day, it will be harder to morrow. Custome in sin hardens the heart, and takes away the sense of it. Wherefore, saith the Apostle, *I speak after the manner of men, because of the infirmitie of your flesh. For as ye have yeilded your members servants to uncleanneſſe and to iniquity unto iniquity, even ſo now yeild your members ſervants to righteouſneſſe, unto holineſſe*, Rom. 6. 19. So that we see if a man once give himself up unto sin, he will not be satisfied therewith, but will give himself up *to iniquitie unto iniquitie*. What's the meaning of that? It's as if he had said, if we give our selves up to iniquity, we will not rest there, but we'l add iniquity unto iniquity, sin unto sin: we will be brought to such a custom in evil, as that it will be *easier for a blackmoor to change his skin, and a leopard his spots, then for thoſe that have been accuſtomed to do evil, to learn to do well*, Jer. 13. It will be to as much purpose to wash an *Æthiopian*, as to go to put off that ill custome, and shake off that second nature. Sin is a hammer, and sin is a nail too. Every sin strikes the former sin home to the head, that whereas before it might easily have been drawn out, it roots it in so fast, as that it can very hardly be plucked out. Mark how the Apostle describes this cursed nature of sin: *Having eies full of Adultery, and that cannot ceaſe from sin, beguiling unſtable ſoules, a heart they have exerciſed with covetous practiſes*, 2 Pet. 2. 14. What makes a man prompt in any thing but exercise? When a man is exercised in sin, see the event of it: it brings him to that vicious habit, as that at length he cannot cease from sin. If a

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man deal with a young twigg, it will bend and break at his pleasure; but when it comes to full growth, it's past his strength. So fares it with sin: if thou dealest with it whilst thou art young, and it in thee, before it hath taken root, thou mayst easily wield it, at least with more facility then otherwise thou couldst; but if thou let it run on to confirmed habits, it becomes immoveable. Wherefore, saith the Apostle, *Heb.* 12. 1. *Let us lay aside the sin which doth so easily* beset us. The reason is evident, because else we shall be so hardned, as that we shall not be able. A man that hath a green wound, if he'l seek for his cure betimes, it may be quickly and easily remedied; but through delay it begins to fester, and must be lanced to the quick, not without great pain and anguish to the Patient. Sin is such a wound; if it be let alone, it corrupts; and proud flesh the more grows up, the longer the cure is delayed. This therefore should be a chief thing we should take heed of, how we put from us Gods time, and the proffers of mercy till another day.

2. But there are another sort as greatly behold'd as these, yea more, if more may be: and these are they who put it off till the hour of death, till the last gasp, as if they desired to give God as little of their service as possibly they might, who think if they can but cry *Peccavi,*

The folly of those that defer their repentance till death.

cavi, and *Lord have mercy on me*, when their breath departs their bodies, they shew a good disposition, and perform such acceptable service, as that God cannot chuse but grant them a pardon: But think not all will be well if thou shalt shake hands with God at thy journeys end, when thou hast not walked with him all the way.

Obj. *Obj.* But did not the thief repent at the last on the Crosse, and why may not I on my death bed:

Sol. *Sol.* This is no good warrant for thy delay, for Christ might work this miraculously for the glory of his Passion. Trust not therefore on this, nor content thy self with good intentions, but set about the businesse in good earnest and presently. Our death-beds will bring so many disadvantages, as will make that time very unseasonable: whether we respect.

Impediments to repentance on our death-bed.

1. External hindrances, such as ere pangs and pains in thy body, which must be undergone; and thou shalt find it will be as much as thou well canst do to support thy self under them. Every noise will then offend thee; yea thou wil not be able to endure the speech of thy best friends. When *Moses* came to the children of *Israel*, and told them God had sent him to deliver them, what acceptation found this comfortable message? The Text saith, *Exod.* 9. 6. *They hearkned*

ned not through anguish of their spirits. See here the effects of anguish and grief. *Moses* spake comfortably, but *by reason of their pains they hearkned not unto him*; they were indisposed to give attendance. So shall it be with us on our death-beds, through the anguish of our spirits we shall be unfit to meddle with ought else; especially when the paines of death are upon us, the dread whereof is terrible: how will it make us tremble, when death shall come with that errand, to cut off our soules from our bodies, and put them into possession of hell, unlesse we repent the sooner. Now thou art in thy best strength, consider what a terror it will be, what a sad message it will bring, when it comes not to cut off an arm or leg, but soul from body. Now then make thy peace with God: but that these men are fooles, they would *through fear of death be all their life-time in bondage.* It's the Apostles expression, *Heb.* 2.15. The consideration hereof should never let us be at rest till we had made our peace with God; it should make us break our recreations and sports. The considerations of what will become of us, should put us in an extasie. Nor are these all our troubles, besides these, outward troubles, when a man is to dispose of his wife and children, house and lands, so that he must needs be very unfit at this time for the work of repentance. These things will cast so great a damp on his heart, as that he shall be even cold in his seeking after peace with God. Trust not to death-bed repentance.

2. But suppose these outward hindrances are re-

removed, that neither pain of body, nor fear of death ſeize on thee, neither care of wife nor children, houſes nor lands diſtract thee, but that thou mightſt then ſet about it with all thy might, though thou wert in the moſt penitent condition that might be to mans ſeeming, yet where's the change or new nature ſhould follow thy contrition, unleſſe we ſee this in truth, we can have but little comfort. Shall I ſee a ſinner run on in his ill courſes till the day of his death, and then ſet on this work, I could not conclude therefore the ſafety of his ſoul, becauſe it's the change of the affections, not of the actions, that God looks after; for the fear of death may extort this repentance, where the nature is not changed. Take an example of a covetous man, which dotes on his wealth more then any thing elſe in the world; ſuppoſe him in a ſhip with all his riches about him, a tempeſt comes and puts him in danger of loſing all, both life and goods, in this ſtrait he ſticks not to caſt out all his wealth, ſo he may preſerve his life; and ſhall we therefore ſay he is not covetous? No, we will account him nevertheleſſe covetous for all this, nor that he loved his goods the leſſe, but his life the more. It's ſo in this caſe when an impenitent perſon is brought upon his death bed, & beginneth to cry out in the bitterneſſe of his ſoul, If God will but grant me life, and ſpare me now, I'le never be a drunkard, ſwearer, or covetous perſon more. Whence comes this? Not from any change of his nature, and loathing of what he formerly loved, but becauſe

It will be hard to prove death-bed repentance to be ſound.

cause he cannot keep these and life together: fear alters his disposition, the terrors of the Almighty lying upon him. I have my self seen many at such a time as this, that have been so exceeding full of sorrow and penitent expressions, that the standers by have even wished their souls to have been in the other souls cases, and yet when God hath restored them, they have fallen into their former courses again; And why is this? but because when repentance comes this way, it alters only the outward actions for the present, not the sinful dispositions, things that are extracted from a man, alter the outward appearance not the nature. Therefore saith the Lord, *Ile go and return to my place till they acknowledge their offence, and seek my face: In their affliction they will seek me early*, Hos. 5. last. Mark, when Gods hand is on them, they will seek him: and as in the 6. Chap. 1. v. say one to another, *Come let us return unto the Lord, for he hath torn and he will heal us, he hath smitten and he will bind us up:* How penitent were they when Gods hand was on them: but let it once be removed, and hear how God presently complaines of them: *O Ephraim, what shall I do unto thee? O Judah, what shall I do unto thee? for your goodness is as a morning cloud, and as the early dew it goeth away.* Mark, *thy goodness is as a morning cloud*, such a goodness as is extorted, that is as temporary as earthly dew! Another considerable place we have in the *Psal.* 78. 34. *When he slew them, then they sought him, and they returned and enquired early after God.* Was not this a great conversion? When they were

in this diſmal condition, they were not troubled with cares, for Wife or Children, Houſes or Lands, how can we think but that theſe men died in peace, that were in ſo good a humour; yet ſee what followes, *verſe* 36. *Nevertheleſs they did flatter him with their mouths, and lied unto him with their tongues.*

Beſides, conſider the unworthineſs of it; Ile forſake ſin, when ſin forſakes me: We leave it, when we can keep it no longer: Thank you for nothing, may God ſay, if you could you would ſin longer, this is that folly which deferring our repentance brings us to.

But to draw to a concluſion: God hath ſet us a certain day, and if we paſs the time woe be to us. For though he is full of mercy and patience, yet patience hurt oftentimes harmes, and provokes the Almighty to fury. *God will not alwaies ſtrive with man, but his daies ſhall be an hundred and twenty years*, if he convert in that ſpace, and return, well, if not, he ſhall be ſwept away. And to this purpoſe is that parable, *Luke* 13. 6. *A certain man had a fig-tree planted in his vineyard, and he came and ſought fruit thereon and found none, Then ſaid he unto the dreſſer of his vineyard, behold theſe three years I came ſeeking fruit on this fig-tree, and find none: Cut it down, why combreth it the ground?* There is an appointed time then fore-ordained by God, wherein he offers us grace. *Let it alone*, ſaith the dreſſer *one year more*: it may be ſeven years, or ten, it may be but two hours for ought thou knoweſt, that God may offer thee longer this ſpace. No

Gen. 6. 3.

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man knowes the time, and its continuance, but he that hath appointed it to this purpoſe: which is a point I thought not to ſpeak of, but now I will.

You hear much talk of Gods eternal, & everlaſting election, and we are too apt to reſt on this, that if we are elected to ſalvation we ſhall be ſaved, and if not, we ſhall be damned; troubling our ſelves with Gods work of Prædeſtination, whereas this works no change in the party elected, until it come unto him in his own perſon. What is Gods election to me, that he chooſes the godly, and refuſes the wicked? Its nothing to my comfort, unleſſe I my ſelf am actually elected. We are to look to this actual election. The other is but Gods love to ſever me. But what is my actual election? Its that, when God touches my heart, and tranſlates me from the death of ſin, to the life of grace. Now there are certain times which God appoints for this election, wherein he uſes the means to work on us, and of which he can ſay, what could I do more then I have done? Now if it be thus in the point of election, what muſt we think of the point of reprobation? May there not be actual rejection as well as actual election? And mayſt thou not fear ſince thou haſt lived thus long under the means of grace; That God hath waited theſe, not only three but many years, the dew of heaven continually falling on thee, and that yet thou ſhouldſt remain unfruitful. Doeſt thou not fear, I ſay, that diſmal ſentence, *cut it down, why combreth it the ground?* Gods grace is

What uſe to make of Election and Reprobation.

not to be dallied with, as Children doe with their meats, if we do thus ſlight him, he may juſtly deprive us of all. See a terrible place to this purpoſe, *Heb.* 6. 7, 8. *The earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dreſſed, receiveth bleſſing from God; but that which beareth thornes and briers, is rejected, and is nigh unto curſing, whoſe end is to be burned.* Conſider theſe places, God calls us where the droppings of his grace are; conſider then, do we bring forth that fruit which is meet for the dreſſer, anſwerable to thoſe continual diſtillings and droppings on us? If our conſciences witneſſe for us, happy are we, but when there have been theſe ſhowers of grace out of Gods Word flowing down upon us, and yet we have received ſo much grace in vain; O what can we then expect, but a curſe in this life, and eternal death in the world to come? What can we look for, but the fig-trees curſe which was barren? The tree was not cut down but withered: We are near the ſame curſe, if we anſwer not Gods grace. When we have had ſo long a time, the Miniſtery of the Word, and yet ſuffer it to be loſt, through our barrenneſſe, our condition is ſad and woeful; we can look for nothing but withering. *But beloved,* I muſt hope better things *of you, and ſuch as accompany ſalvation:* Labour therefore to prevent, and arm your ſelves againſt this ſuggeſtion and fallacy of Satan, and reſolve to hear God in this acceptable time, now to ſet to the work, which if we do, all will be well.

It's our wiſdom to arm againſt Satans fallacy, and hearken to God in his accepted time.

God

God will be gracious to us. If otherwise, we are undone for ever. Till you have learned this lesson, you can go no further. Wherefore let not Satan possesse you with that madnesse, to cause you to passe and let slip this golden opportunity, through a false conceipt, that you may have a more seasonable day of your own for repentance hereafter.

Gal. 6. 3, 4. *For if a man think himself to be something, when he is nothing, he deceiveth himself. But let every man prove his own work, and then shall he have rejoycing in himself alone, and not in another.*

HAving entred on the Doctrine of the conversion of a sinner, in that Text, *Heb.* 4. 7. upon which depends our everlasting salvation. I laboured to perswade you of the necessity of taking the accepted time, of embracing the proffers of Gods grace, and of the necessity of doing it speedily.

I shewed you that there is a certain time in which God will be found, and that this time was the present time.

I declar'd unto you the great danger that would

would follow, if we took not God at his word, but refuſed his day for a day of our own, as if we were wiſer than he; If when God calls, and holds out the golden Scepter, we refuſe to draw neer and touch it: Alſo what danger there is of being deluded by Satan, and our own hearts.

I ſhewed you farther, that the work was half done if this were done, if we could but learn this leſſon.

And now all that I ſhall ſpeak will be to little purpoſe, if this be not firſt wrought. If it be already wrought in us bleſſed are we. Our condition were thrice happy, would God now ſtrike in, and cauſe us to return to himſelf. It's not good to dally with God, the time will come when it will be too late, when we ſhall wiſh we had done otherwiſe, and taken the accepted time.

Now I will go on to a farther point, which is this, When Satan cannot prevail with a ſinner, to ſay to his ſoul, or to think with himſelf, I will do it hereafter, or I will at the day of death, when he cannot prevaile with him to defer it and leave it quite undone for the preſent: then he will give way to his doing a little to it, but it ſhall be ſo ſuperficial, and on ſuch falſe grounds, that he had as good leave it undone; For Satan makes him thus conclude with himſelf, well, ſince I ſee it is a duty ſo neceſſary, I will not defer, I will not put it off to an hour, but yet I ſee no ſuch matter required in converſion, no ſuch great need of being new moulded. But now in the point of converſion, there are two things to be thought on.

Firſt

1. Firſt what eſtate the ſinner is in for the preſent, and then when he hath made ſearch, and found it to be amiſſe, then the next thing is, he muſt turn unto God, and reſolve to amend.

I ſhall not now ſtand to ſpeak of that common aſperſion caſt upon Religion, and the wayes of God (that men muſt ſail to Heaven by the gates of Hell) of which many are ſo much afraid: But yet we muſt not think that our Saviour came to heal thoſe which are whole already; he's a God of wiſedom, and the Phyſician of the ſoul; he comes to find that which is loſt: So that we muſt be loſt in our own apprehenſions, if we will be found as *David* was, *Pſ.* 119. *ult.* He firſt ſaith, *I have gone aſtray like a ſheep that is loſt, then ſeek thy ſervant.* If now we are once loſt, we are loſt for ever if he ſeek us not; therefore we ſhould firſt conſider with our ſelves what eſtate we are in now, how the caſe ſtands with us at preſent, that if God ſhould come and ſtrike thee with death, if thou wert now to come to Judgment, what would trouble thee moſt, what couldſt thou then anſwer him? Therefore ſince it is uncertain how ſoon God may deal thus with thee, it is wiſedom to be always ready. *Lam.* 3.40. *Let us ſearch and try our wayes, and turn again unto the Lord.* Let us firſt try how the matter ſtands with us at the preſent, let us examine our ſelves and our ways, and ſee if all be well, and then may we go on with comfort in the way wherein we are.

But when we have ſearched, and find things not to goe as well as they ought, or that we are not

not in a right way, then after our ſearching we muſt

Turn unto the Lord: Thus the Prophet did,
2. *Pſal.* 119. 57. *I thought upon my wayes, and turned my feet unto thy teſtimonies.* Firſt he thought on his wayes, he conſidered whither he was going, whether to Heaven or Hell; then when he had thus thought, he made haſte and turned his feet unto Gods teſtimonies: Here are both put together: firſt he made haſte and thought on his ways, and then he turned.

I took this Text to ſhew that one of theſe is as dangerous as the other, and how men are apt to deceive themſelves in their ſearch and examination. 'Tis as dangerous not to prove our wayes, as to put off and defer our turning to God. This is a dangerous diſeaſe, that when men come to examine and try their ſpiritual eſtates, they have falſe weights and unequal ballances to prove themſelves by: they are very willing to ſave themſelves the labour, though they be deceived. A man is loth to be cozened by another, but here is his folly, that he is willing enough to deceive and betray himſelf. Such fools the Devil makes many men, becauſe they take not right glaſſes to look on themſelves in, and ſo they deceive themſelves. *For if a man think himſelf to be ſomething when he is nothing, he deceiveth himſelf; but let every man prove, &c.*

In the words here are,
1. The Diſeaſe.
2. A Remedy.

1. The

1. The Diſeaſe is in the 3d. *v. If a man think himſelf to be ſomething when he is nothing*, &c. this is a common and dangerous diſeaſe; and a diſeaſe which is both common and dangerous is the more to be feared, the more careful muſt the Phyſician be. This is the moſt common diſeaſe, for there is not a man but finds a ſnatch of it in his own heart. And it is the more dangerous; for who is in more danger then he that is blind and will be blind? that is willing to be cheated by Satan and himſelf. This is the patient. Now what his diſeaſe is, and the dangerouſneſſe of it, the Apoſtle tells us: *He thinks himſelf to be ſomething, and is nothing.* This is the patient to be cured, and that is his diſeaſe, then which none more common: for there is not the worſt of men but will ſay, I thank God I am ſomething, and I am not half ſo bad as the Preacher would make me, I have ſome good thing in me.

Now this his diſeaſe ſtands in two things.

1. That he is nothing.
2. That he thinks himſelf to be ſomething.

1. He is nothing. And for a man to be brought before Gods Judgment-ſeat, and have nothing to anſwer, how will it fare with him then? but yet this man cannot but think he is ſomething: well then ſomething he is, but nothing to the purpoſe: As we ſay of an Idol, *An Idol is nothing in the world*: that is, Nothing that can help or ſuccour thoſe that bow to them, and adore them, nothing that they ſhould have in them. An Idol is *ſomething* indeed, for it is ſilver, or gold, or braſs, or ſtone,

&c. but it's *nothing*, that is, is nothing to the purpoſe, nothing that can plead for a man when he holds up his hand at Gods bar.

2. *He thinks himſelf to be ſomething, though he be nothing:* He thinks he ſhall come to Heaven, though he be not in the way; as the fooliſh Virgins, that thought they ſhould be let in, feared not the contrary, till they came there: So theſe men walk in their way all their life, and yet fear not entrance into Heaven, till they receive ſentence to the contrary. If theſe men knew themſelves to be nothing, they would ſeek ſomething for themſelves; but now they are nothing, though they think themſelves ſomething. This is the Diſeaſe.

2. The Remedy is in the next verſe, *Let him prove his own work.* Let him look himſelf in a true glaſſe, and that is the point we ſhall inſiſt on. If then Satan ſhall not delude us in deferring and putting off our repentance; ſo let him not deceive us with a falſe conceit of our wayes and eſtate; that we may not make our ſelves ſomething, *when we are nothing.* Therefore let us ſee what falſe glaſſes they are that men get to themſelves. If Satan bring us to have a good opinion of our ſelves, and our condition, and perſwade us that it is not with us as preciſe Preachers tell us; that it's no ſuch matter to go to Heaven, but that it may be done with leſſe paines and more eaſe: when, I ſay, Satan lulls a man aſleep with ſuch plauſible things as theſe, he hath him where he would have him. Why then no marvel if this man

man like his ways, when he looks upon them with false glasses.

1. The first false glass is *Self-love*, and the property of love is to make the good things in the party it loves very great, and the vices very little. Self-love represents nothing in it's true shape. The Apostle speaking of the later dayes, 2 *Tim.* 3. saith, *There shall be perilous times*: And wherein lieth the peril? *Men shall be lovers of their own selves.* As if he had said, that is one of the worst perils, for a man to have a great conceit of himself. If one be sick of this disease, it will so blind him, that he shall never see a thing in its right place: we may see it by the contrary in the want of love. Suppose to a neighbour, for example; he that is full of malice and envy towards his neighbour, (consider what a false glasse this is) the man that wants love, see how the good and bad deeds of his neighbour shew themselves to him: when he looks on the good actions of his neighbour, they appear but very small, he is alwayes abridging and contracting his vertues and good things, making them seem lesse then they are. On the other side, all things he sees amiss in him, this want of love makes them far greater then they are. Love breeds the contrary; when a man loves himself, his good things seem very great, and his evil things very small, those he abridges and contracts; and hereupon is that instance brought of the *Jewes*, Rom. 2. 3. *Thinkest thou O man that judgest them them that do such things, that thou shalt escape*, &c. When such a man looks upon his own sins, 1 *Glass.* Self-love.

they appear ſmall to him; but when on the infirmities of others, they ſeem very great. With one eye he looks on himſelf, with another on his neighbour. This man perchance is drunk as well as his neighbour, covetous as well as him, yet he concludes them great evils in his neighbour, but extenuates them within himſelf: ſelf love cauſes this difference. As long as this ſways us, that we love things becauſe they are our own, we ſhall never be able to gueſſe at our own condition. If another man ſhould look on you both, would he not account thee partial? If a man hath a ſon or a daughter, though they be not ſo wiſe or beautiful as another mans, yet he delights in them as much, he loves them becauſe they are his own. Let a man be born in a barren Countrey, he will praiſeit moſt, not becauſe there is none ſo good, but becauſe he loves it beſt, it is his own Countrey. Thou wilt never be a good Judge of thine own eſtate if thou vieweſt thy ſelf in this falſe glaſſe, for it will eaſily deceive a man.

True, I know ſelf-love is a deceitful glaſſe, and looking therein, a man will be favourable to himſelf, and ſo deceive himſelf, for it renders things in a bigger ſhape then they are. But

2 *Glaſs.* Others good opinion.

2. I thank God my neighbor alſo, and all others that know me ſpeak well of me. I have not only a good conceit of my ſelf, but every man about me can ſpeak well of me, cannot ſay, *black is mine eye.* I have a good report of all men. But if this were enough and ſufficient to aſſure thee of the good-

neſs

neſſe of thy eſtate, it were well, but it is not enough. True it is, a good report from men for fair and honeſt dealing is not to be deſpiſed; yet it will do no good unleſſe thou have it from God. It was one of the happineſſes of our Saviour that he was in favour with God and men; it was with God too as well as men. When both meet together it's well indeed. *Demetrius* in *John* 3. 12. we read, *had a good report of all men, and of the truth it ſelf.* To have a good report from men, and alſo from the truth, is an happy thing: but having it not from the truth, *Woe to us when all men ſpeak well of us.* What folly is it to reſt upon a good report from men, when I have it not from the truth? The like madneſſe it is, as for a man to truſt in the abſolution of his fellow-priſoner, when the Law of the Land condemnes him. Shall a ſick man be ſo mad as to ſay he is well, becauſe others ſay ſo? As if we ſhould ſeek our ſelves out of our ſelves, and not within our ſelves. No, *Let every man prove his own work, and then ſhall he have rejoycing in himſelf, and not in another.* Rom. 2. *ult.* *He is a Jew which is one inwardly, whoſe praiſe is not of men but of God.* Not as if this did diſcommon, or turn out the praiſe of men; but it is comparatively ſpoken, and it's meant, whoſe praiſe is not ſo much of men as of God. So that this is the ſecond falſe glaſſe, when a man concludes himſelf to be in a good eſtate becauſe men praiſe him, thinks it well with him becauſe others think ſo, and ſay ſo. He hath a good opinion of himſelf, but that's not all, other men give him a good report too. And

this follows the former; a man needs never fear flattery from others, that doth not flatter himself.

But these are not my onely grounds that I have so good opinion of my self, and that others speak well of me, but when I compare my self with my self, I find wherein I may rejoyce. So that this is the

3 *Glass.* When a man compares himself with others.

3. Third glasse, when a man compares himself with others and himself.

1. When he *compares himself with others.* I thank God, saith he, I am better then twenty of my neighbours; I know this man follows such courses, and another lives in such a foul sin. Sure, saith he, I am not such a sinner as these, therefore I am happy, and I doubt not of room in Heaven. This is the cause that the *Pharisee went home unjustified,* because looking on other men, he justified himself. *God I thank thee I am not as other men, no extortioner,* &c. This fellow is so far from begging any thing of God, that he fills up his time with thanksgiving, he thinks he wants nothing, and that is his error; he looks on other men, and compares himself with them, and thence concludes he is well enough, because he is not so bad as this or that man. This is the common deceit, when men take this for a rule, that because they are not so bad as the off-scouring of the world, but are better then the ordinary sort of men, therefore they suppose they are very well, or as well as they need to be: As if a sick man should say, I am not so sick as such a man who

who is at the point of death, therefore I am very well. I would deſire ſuch men, that as they look on thoſe that are under them, ſo they would a little caſt up their eyes on thoſe that are above them. When you look on the *Publican*, this and that man, and bleſſe your ſelves becauſe you are not ſo bad as theſe, who perchance are before you in points of morality: If you ſtand on compariſons, look on thoſe that are above you, that go beyond you in grace and zeal, and look not ſo much on the ſins of others as your own: Another mans ſins may condemn him, they cannot ſave thee. When a Thief and a Murtherer are both arraign'd at the Bar for their lives, will the Thief ſay to the Murtherer, thy ſin is greater, thy fault is of an higher nature, therefore I ſhall be ſaved, becauſe mine is not ſo hainous, when they both are puniſhable with death. The fault of another will not make thy caſe the better. It's no point of Juſtification thus to deceive thy ſelf, and to conclude becauſe another is worſe then thee, thy eſtate is bleſſed. So we ſee the degrees of falſe glaſſes. Self-love: or ſelf-conceit: then a good opinion of men: and conferring a mans ſelf with ſome others. He's better then they, therefore his eſtate is good. An abſurd concluſion; the Devil will mightily inſult over ſuch as he can ſo eaſily deceive.

But this man goes farther: I not onely compare my ſelf with others, but *my ſelf too*, and find good ground to conclude the ſafeneſs of my condition. I remember a time, when I was vain and idle,

idle, when I ran in a way contrary to God. But now I have ſowed my wilde oats; and whereas before I was looſe and diſſolute, I have care to do my duty, to ſerve God, *&c.* I am not ſo profane as formerly, my eſtate muſt needs be good. This is a very dangerous thing to ſay, that becauſe I am not as bad as I was, I am therefore good: It is as if a man had a debter, a ſlack paymaſter, to whom the Creditor calls earneſtly to pay the debt, the beſt anſwer the debtor gives is this, I am ſure there are many worſe paymaſters in the world then I am, and I my ſelf have been a worſe, and more ſlow paymaſter heretofore then I am now. Well, becauſe there are worſe paymaſters, and he himſelf hath been a worſe, doth this make him a better now? And ſhall this ſerve to excuſe thee, by comparing thy ſelf with others that are worſe? and with thy ſelf, that becauſe thou haſt mended thy ſelf in ſome particulars, therefore thou art in the way to Heaven? It is a falſe and fooliſh Concluſion.

4 *Glaſſe.* Partial Obedience.

4. Now we come to the main thing, another falſe glaſſe, which we call *Partial obedience*, when a man goes further, looking upon the letter of the Commandement onely, ſaying, I thank God I forbear many ſins, and do many duties, I am not a thief, nor a murtherer, ſwearer, drunkard, or covetous perſon: I doe not take Gods name in vain; I have not broken the Sabbath, though I doubt whether it be moral or no. I have ſerved God in coming to his houſe, given obedience to my Parents, *&c.* and looking on this he concludes,

cludes, doubtleſſe all is well with him: As when I have a thouſand thornes in my feet, and have three or four taken out, will this help me? becauſe I have not the ſtone or the gout, ſhall I conclude I am well, as if I could not be ſick without this or that diſeaſe. Becauſe I do ſomething that God requires, ſhall I think I do as much as I need? No, we muſt take heed of that, God will not be contented with partial obedience, He will have the whole heart or none.

Obj. But mine is not partial obedience, I doe my endeavour, as far as I am able to do, what God requires: Here comes in natural reaſon, and ſaith, I thank God I do what I can, and I ſee no reaſon why more ſhould be required. I conform my ſelf as I am able, and I ſee it needful, to the greateſt duties of Chriſtianity; I lead ſuch a blameleſſe life, that no man can tax me in any particular what God hath enabled me to do; and according to moral Philoſophy, I know not how more can be required: I go as far as *Seneca's* rules, and ſomewhat farther, and ſure this is not partial obedience. *Obj.*

Sol. I ſpeak not againſt Morality. But yet let me tell thee, if thou haſt no more then Morality, it will not bring thee to Heaven. Not but that a morall man is an excellent ſtock, whereon to graft grace and virtue, it's a good help to Heaven, yet it comes far ſhort of bringing him thither. Natural reaſon was once a full and fair glaſs, till it was broken by the fall: but now it is inſufficient. The Tables in *Moſes* hands were excellent *Sol.*

things, God made the first Tables with his own hand, and perchance they may be therein typical; when these were broken, *Moses* makes the second, these not so excellent as the former, though I should esteem a peece of these more excellent, then all the reliques of the *Papists*, for there was something of the first in them, God writes them with his own finger. This glass which then was so perfect, is now broken, and is not so perfect as it was, though there be something yet remaining in it; We may see something of its ancient lustre in the *Gentiles, for these having not a Law, are a Law unto themselves*. There are practical principles yet remaining in the Tables of our hearts, so that they that care not for the Law, shall be judged by that natural light which is in them. We have a conscience to difference between good and evil. This is the truth. It's a part of the Image of God implanted in us, which we are not to despise lest we be judged with those that *hold the truth in unrighteousnesse*: The truth is the principals of difference betwixt good & bad: the soul was to have a seat as a Queen to rule all our actions: But now this Queen is taken captive, & all is lost: Morality and inward principals are to be much esteemed, as things which God at first planted, yet do they come short of bringing a man to Heaven. The young man in the Gospel had a good esteem of himself, and was doubtlesse esteemed of others, and did many things: but yet our Saviour tells him, *how hard a thing it was to come to Heaven*: Although he thinks himself well enough,

enough, though he were rich, our Saviour tells him of the commandements: *all these, saith he, have I kept from my youth*, a good moral man indeed that had done so much, but this was not enough, *one thing lacked: go and sell all that thou hast, &c.* Yet because there was so much in him, we read *Mark* 10.21. *Jesus loved him:* he sheweth that his cause was heavy, that going so far he should not attain his end: but this was not to be despised, for this Jesus loved him. So 1 *Kings* 13. 13. *He onely of Jeroboams shall come to the grave, because in him are found some good things.* If there are but some good things in a man, they remain of Gods work, and God loveth his own work; Here's the point then, Morality is good, and natural reason is good: it remaines in us since the state of our first creation; This was a pure and a full glass, made by God himself, but since the fall, is much darkned: If we consult with natural reason and Moral Philosophy, it will discover many things: yet this comes short. There are abundance of things that it cannot discover, manifold defects. The Apostle saith in the *Romans*, *I had not known sin but by the Law. I had not known lust to have been a sin, had not the Law said, I shalt not lust.* We have many sins we cannot know but by the Law, yea such secret sins as must be repented of. Our Saviour overthrew the tables of the money-changers, and would not suffer them to carry burthens through the Temple, though for the use of those that sacrificed, a thing which had some shew of Religion in it. He whipt both out, not only those

that had residence there, but those that passed through: he would suffer none but those that could justifie what they did by the Law. Now, as God would not have sin lodge & make its abode in the soul, so he would not have it made a thorow fare for sin: he would not have vain thoughts come up and down in the hearts. Now, *By the Law comes the knowledge of these secret sins.* Reason is a glasse much to be esteemed for what it can shew, but it is not a perfect glasse; sometimes it shewes a sin, but many times diminishes it, that we cannot see it in full proportion. The Apostle makes this use of the Law, that by it *sin became exceeding sinful.* Thou mayst see sin to be sin by natural reason, but to see it exceeding sinful, this morality comes short of, thou must have this from the Law of God.

Another false Glasse. The Devil transforms himself into an Angel of light.

5. There is another false glasse, when *the Devil transforms himself into an Angel of light*, when he preacheth Gospel to a man. Beware of the doctrine when the deceiver preacheth. This may be his doctrine, *He that believeth and is Baptized shall be saved.* From this, by Satans cunning delusion, the natural man thus concludes: A meer heathen shall be shut out of Heaven gates, but I believe in the Father, the Son, and the Holy Ghost, therefore I am in a good condition. Why then should I trouble my self any further? there is no man can accuse me, and my own good works will testifie unto me that I do enough. Strictnesse in Religion is troublenesse, and it is an unreasonable thing to do more: but this is but a meer delusion of Satan,

tan, for there is nothing more quiet, and satisfies a man, then Religion; there's nothing in the world more reasonable then the service of God. First then know thy disease, and then apply those sweet balms. It is no easie matter for a man to believe: we block out the strait wayes of God, if we think it an easie matter to believe of our selves. It must be done by the mighty power of God: It's as great a work of God, as the Creation of the world, to make a man believe: It's the mighty power of God to salvation. Such a one must not receive Christ as a Saviour, but as a Lord too. He must renounce all to have him must take him on his own terms. He must deny the world and all, looking before hand what it will cost him. Now for a man to take Christ as his Lord, denying himself, the world, and all, to resolve to pluck out his right eye, cut off his right hand rather then to part with him, and account nothing so dear to him as Christ, is no small matter. Thou canst not be Christs Spouse, unless thou forsake all for him. Thou must *account all things as dung and drosse in comparison of him:* and is not this a difficult thing? is this an easie task? Easily spoken indeed, not as easily done: it must be here as in the case of mariage; a man must forsake all others, yea the whole world, else Christ will not own him. Observe the speech of the Apostle, *Eph.* 1.19. *What is the exceeding greatness of his power to us ward that believe*, &c. Mark, is to believe so easie a matter think you? why, unless the mighty power of God be engaged for it, with that strength as it was engaged in

raiſing Chriſt from the dead, it cannot be. When thou art to believe, and be united unto Chriſt, the agreement is not that thou ſhalt take him as thy wife, and thou ſhalt be his husband: No, he muſt be thy husband, and thou muſt obey him. Now for a man to be brought out of his natural condition, and to take Chriſt on any termes, ſo he may be ſaved by him in the end, is not ſo eaſie. Canſt thou think there is no more required but onely the outward Baptiſm, or that there is no more in Baptiſm but the outward waſhing of the fleſh? No, *He's not a Jew that is one outwardly, neither is that circumciſion which is in the fleſh; but he's a Jew that is ſo inwardly, and circumciſion is that of the heart.* Thou then entreſt into Gods livery. Mark this, for by it I ſtrive onely to bring thee back to thy ſelf. Thou entreſt into covenant with him; thou bindeſt thy ſelf to forſake the world, the fleſh, and the Devil; and we ſhould make this uſe of Baptiſm, as now to put it in practice. When we promiſed, there were two things in the Indenture; one, that God will give Chriſt to us, the other, that we muſt forſake all the ſinful luſts of the fleſh: this is that makes Baptiſm to be Baptiſm indeed to us. The other thing required, is, that we forſake all, *Rom.* 6. 2. It is not confined to the very act, but it hath a perpetual effect all the dayes of thy life. I add, it never hath its full effect till the day of our death, till the abolition of the whole body of ſin. That which we feal, is not compleat till then, till we have final grace. The water of Baptiſm quenches the

fire

fire of Purgatory; for it is not accomplished till final grace is received. We are now under the Physicians hands, then shall we be cured. Baptism is not done onely at the Font, which is a thing deceives many; for it runs through our whole life: nor hath it consummation till our dying day, till we receive final grace; the force and efficacy of Baptism is for the washing away of sin to morrow as well as the day past: the death of sin is not till the death of the body, and therefore its said *we must be buried with him by Baptism into his death.* Now after death we receive final grace; till when, this washing and the vertue thereof hath not its consummation.

Let no man therefore deceive you with vain words; take heed of looking on your selves in these false glasses, think it not an easy thing to get Heaven, the way is strait, and the passage narrow. There must be a striving to enter; there must be an ascending into Heaven, a motion contrary to nature: And therefore it's folly to think we shall drop into Heaven, there must be a going upward, if ever we will come thither.

EPH.

EPH. 2. 1, 2, 3.

And you hath he quickned who were dead in treſpaſſes and ſins, where in times paſt you walked according to the courſe of this world, according to the Prince that ruleth in the Aire, the Spirit that worketh in the children of diſobedience: Amongſt whom alſo, &c.

THe laſt time I declared unto you the duty that was neceſſarily required of us if we look to be ſaved, that we muſt not onely take the matter ſpeedily into conſideration, and not be deluded by our own hearts and the wiles of Satan; but that we muſt not do it ſuperficially or perfunctorily, but muſt bring our ſelves to the true touchſtone, and not look upon our ſelves with falſe glaſſes, becauſe there is naturally in every one ſelf-love; and in theſe laſt and worſt times men are apt to think better of themſelves then they deſerve. If there be any beginning of goodneſſe in them, they think all is well, when there is no danger in the world then being but half Chriſtians. He thinks that if he hath eſcaped the outward pollutions of the world through luſt,

luſt, and be not ſo bad as formerly he hath been, and not ſo bad as many men in the world are, therefore he is well enough: whereas his end proves worſe then his beginning. This ſuperficial repentance is but like the waſhing of a hog, the outſide is onely waſh't, the ſwiniſh nature is not taken away. There may be in this man ſome outward abſtaining from the common groſſe ſins of the world, or thoſe which he himſelf was ſubject unto; but his diſpoſition to ſin is the ſame, his nature is nothing changed: there is no renovation, no caſting in a new mould, which muſt be in us. For it is not a little reforming will ſerve the turn, no, nor all the morality in the world, nor all the common graces of Gods Spirit, nor the outward change of the life: they will not do, unleſſe we are quickned, and have a new life wrought in us; unleſſe there be a ſupernatural working of Gods Spirit we can never enter into Heaven. Therefore in this caſe it behooves every man to prove his own work, *Gal.* 6. A thing men are hardly drawn unto, to be exact examiners of themſelves. *Cælo deſcendit, γνῶθι σεαυτὸν*, a Heathen himſelf could ſay, to know a mans ſelf is a heavenly ſaying; and it's an heavenly thing indeed if we have an heavenly Maſter to teach us. The Devil taught *Socrates* a leſſon that brought him from the ſtudy of natural to moral Philoſophy, whereby he knew himſelf; yet the Devil knew morality could never teach him the leſſon indeed. All the morality in the world cannot teach a man to eſcape Hell: we muſt

Superficial repentance will not change the nature of man. No morality, nor external change of life will do, without quickning grace and a new life wrought.

have a better inſtructer herein then the Devil or our ſelves, the Lord of Heaven muſt do it, if ever we will be brought to know our ſelves aright. St. *Paul* was *brought up at the feet of Gamaliel*, one of the learnedſt Doctors of the Phariſees, and yet he could not teach him this. When he ſtudied the law, he thought himſelf unblameable, but coming to an higher and better Maſter, he knows that *in him*, that is, *in his fleſh dwells no good thing*, Rom. 7. By ſelf examination a man may finde many faults in himſelf, but to find that which the Apoſtle afterwards found in himſelf, to ſee the fleſh a rottenneſs, the ſink of iniquity that is within him, and to find himſelf ſo bad as indeed he is, unleſſe it pleaſe the Lord to open his eyes, and to teach him, he can never attain it.

Now we come to this place of the Apoſtle, wherein we ſee the true glaſſe of our ſelves, the Spirit knows what we are better then our ſelves, and the Spirit ſhews us that every man of us either was or is ſuch as we are here ſet down to be. We are firſt natural before we can be ſpiritual, there is not a man but hath been, or is yet a natural man, and therefore ſee we the large deſcription of a natural man before he is quickned, before God which is rich in mercy enlivens him being dead in ſins, and ſaves him by grace in Chriſt. Thus is it with us all, and thus muſt it be; and we ſhall never be fit for grace till we know our ſelves thus far, till we know our ſelves as far out of frame, as the Spirit of truth declares us to be. In this place of Scripture conſider we

1. Who

1. Who this carnal man is; what they are which the Apoſtle ſpeaks of, to be *dead in ſins: and that walk after the courſe of the world, led by the Devil, and have their converſation after the fleſh, children of wrath.* Theſe are big words and heavy things: Conſider therefore firſt the ſubject of whom this is ſpoken.

Then follows the Prædicate, or

2. What that ill newes is which he delivers of them. We begin with the firſt.

1. Who they are of whom this is ſpoken: and that is (you) *You hath he quickned who were dead:* and (*ye*) (in the words following) *that in times paſt walked after the courſe of the world:* and in the third verſe more particularly: *Among whom we had our converſation alſo in times paſt.* He ſpeaks now in the firſt perſon, as before in the ſecond, ſo that the ſubject is *we*, and *ye all.* Not a man in this Congregation, but is or was as bad as the Holy Ghoſt here makes him. But

2. To come to that which is delivered of him: he is one *not quickned, dead in ſins:* no better then nature made him, that corrupt nature which he hath from *Adam*, till he is thus ſpiritually enlivened.

Now he's deſcribed,

1. By the quality of his perſon.

2. By his company. *Even as others.* Thou mayſt think thy ſelf better then another man, but thou art no better; never a barrel the better herring (as we ſay:) *Even as others*, thou art not ſo alone, but as bad as the worſt, not a man more

evil in his nature then thou art. When thou goeſt to hell, perhaps ſome difference there may be in your ſeveral puniſhments, according to your ſeveral acts of rebellion: but yet you ſhall *all come ſhort of the glory of God*, And for matter of quickning you are all alike.

1. Firſt then concerning their quality: And this is declared

1. By their general diſpoſition, *they are dead in treſpaſſes and ſins.* *Dead*, and therefore unable and indiſpoſed to the works of a ſpiritual living man: Beſides, not onely indiſpoſed and unable thereto, but *dead in treſpaſſes and ſins.* He lies rotting in his own filth, like a rotten carkaſſe, and ſtinking carrion in the noſtrils of the Almighty, ſo loathſome is he: all which is drawn from original ſin. Not onely diſ-enabled to any good, but prone to all ſin and iniquity.

2. By his particular converſation: And that appeares in the verſe following. *Where in times paſt ye walked.* How? Not according to the word and will of God; not according to his rule, but they walked after three other wicked rules. A dead man then hath his walk you ſee: a ſtrange thing in the dead, but who directs him in his courſe? theſe three, the world, the fleſh, and the Devil, the worſt guides that may be; yet if we look to the converſation of a natural man, we ſee theſe are his Pilots, which are here ſet down.

1. The World. *Where in times paſt ye walked after the courſe of the world.* He ſwims along with

with the ſtream of the world. Nor will he be ſingular, not ſuch a preciſe one as ſome few are, but do as the world doth, run amain whither that carries him. See the ſtate of a natural man. He's apt to be brought into the ſlavery of the world. This is his firſt guide. then follows

2. The Second, which is the Devil. The Devil leads him as well as the World: *According to the Prince of the power of the Aire, the Spirit that now worketh in the children of diſobedience.* In ſtead of having the Spirit of God to be led by, he's poſted by the Spirit of Satan, and *the works of his Father the Devil he will doe,* He hath not an heart to reſiſt the vileſt luſts the Devil ſhall perſwade him to. When Satan once fills his heart, he hath no heart to any thing elſe, then to follow him.

3. There remains the Fleſh, his guide too, and that's not left out, *v.* 3. *Amongſt whom we had our converſation in times paſt in the luſts of the fleſh, fulfilling the deſires of the fleſh and of the mind.* So that you ſee the three guides of a natural man; and he is as bad as theſe three can make him: and till the ſtronger man comes and pulls him out, in this condition he remains, and in this natural eſtate, he is a ſon of diſobedience. We ſee then the ſtate of diſobedience deſcribed to be wretchedneſſe.

3. This further appeares by that which muſt

follow, which is curſedneſſe. Rebellion and wretchedneſſe going before, curſedneſſe will follow. For God will not be abuſed, nor ſuffer a Rebel to go unpuniſhed: Therefore ſaith the Apoſtle, *We are by nature the children of wrath.* Being the natural ſons of diſobedience, we may well conclude we are the children of wrath, If we can well learn theſe two things of our ſelves, how deep we are in ſin, and how the wrath of God is due to us for our ſins, then we may ſee what we are by Nature. Thus much concerning the quality of a natural man. Next follows

2. His company. *Even as others.* By nature we are *the children of wrath even as others.* That is to ſay, we go in that broad wide way that leads to damnation, that way we all naturally ruſh into: though we may think it otherwiſe, and think our ſelves better, yet we are deceived. For it is with us even as with others. Naturally we are in the ſame ſtate that the worſt men in the world are; ſo that we ſee the glaſſe of a natural man, or of a man that hath made ſome beginnings, till Chriſt come and quicken him.

Queſt. Q. See we then who it is ſpoken of to be dead men, that are rotten and ſtinking, as bad as the world, the fleſh, and the Devil can make them: Who ſhould theſe be?

Anſ. A. I anſwer, it's *you: you hath he quickned.* And *ye, wherein ye walked, &c. But who are they?*

The *Epheſians* perhaps that were in times paſt heathens: I hope it belongs not to us. They were *Gentiles* and *Pagans* that knew not Chriſt, *v.* 12.

Aliens

Aliens to the Commonweal of Iſrael, ſtrangers to the covenant of promiſe, having no hope, without God in the world. ἄθεοι, as the Text renders it, Atheiſts, and therefore they might well be ſo. But I hope it's not thus with me, I was never a Pagan or Heathen, I was born of Chriſtian Parents, and am of the Church.

But put away theſe conceits. Look on the 3d. *v. Amongſt whom we alſo had our converſation:* and wherein ye your ſelves, *&c.* It's not onely ſpoken of you Gentiles, but verified of us alſo: As if he had ſaid here as *Gal.* 2. *We who are Jewes by nature, and not ſinners of the Gentiles.* He paints out not onely *you the Gentiles* in ſuch ugly colours, but *we Jewes alſo*, we of the Commonwealth of Iſrael. We, before we were quickned, were in the ſame ſtate that you are deſcribed to be in.

Obj. Oh but the Apoſtle may do this out of fellowſhip, and to avoid envy, as it were making himſelf a party with them, as *Ezra* did *cap.* 9. that included himſelf in the number of the offenders, though he had no hand in the offence: *O our God* (ſaith he) *what ſhall we ſay? Our evil deeds*, &c. *and how ſhall we ſtand before thee becauſe of this?* making a particular confeſſion, whereas he was not acceſſory to the fault, but to ſweeten it to them. *Obj.*

Sol. But here the Apoſtle doth not ſo, he was not thus minded, but it's *we all*, he puts univerſality to it: So that it's clear, that before converſion and quickning by grace from Chriſt, *we all*, all of us are in as foul and filthy a condition, as this which *Sol.*

is

is here deſcribed and ſet down: So that this is the point, that it is not ſpoken of ſome deſperate ſinners, but that it is the common ſtate and condition of all the ſons of *Adam*.

Doct. Doct. *All men, every man and woman in this place, either is or hath been in the ſtate that here the Apoſtle deſcribeth him to be.*

Therefore we have all need to examine our ſelves, whether we yet remain in that condition or not. The *Apoſtle* brings this deſcription to teſtifie the truth of the point, *Gal.* 3. 22. *The Scripture hath concluded all under ſin.* The whole current and courſe of the Scripture ſhewes the univerſality of it, that it's true of all. See, the Apoſtle ſpeaking of himſelf and the reſt, *Tit.* 3. 3. ſaith, *We our ſelves alſo*, not onely you of the Gentiles, but *we our ſelves alſo were fooliſh, diſobedient*, &c. *but after the kindneſſe of God towards man appeared*, &c. that is, before the *day-ſtar of grace did ariſe in our hearts*, there's not the beſt of us all but have been thus and thus.

Rom. 3. 3. There the Apoſtle inſiſts on the point expreſly, *that every mouth might be ſtopped*; to ſhew the ſtate of all men naturally, having laid down a large beadrole of the iniquities of the Heathen, cometh afterward to convince the *Jews*. *What are we better then they; no, we have proved that all are under ſin: there is none good, no not one.*

Obj. *Obj.* But though you bring many places to prove that all are ſinners, yet I hope the *Virgin Mary* was not.

Sol.

Sol. An inch breaks no ſquares, but All are ſinners. *There is none righteous, no not one.* The drift of the Apoſtle in this, is to ſhew that theſe things are not ſpoken of ſome hainous ſinners onely, but there's not one to be exempted; and therefore in his Concluſion, *v.* 19. he ſaith, *That every mouth may be ſtopped, and all the world become guilty before God: and that by the deeds of the Law no fleſh can be juſtified from ſin.*

So that now having proved this ſo clearly to you, conſider with your ſelves how needful it is to apply this to our own ſouls. Many men, when they read ſuch things as theſe in the Scripture, read them but as ſtories from ſtrange Countries. What, are we dead in ſins, not able to ſtir one foot in Gods wayes? bad we are indeed: but dead, rotten, and ſtinking in ſins and treſpaſſes? what, as bad as the world, the devil, and fleſh can make us? what, children of wrath? firebrands of hell? few can perſwade themſelves that it is ſo bad with them. Therefore take this home to your ſelves; think no better of your ſelves then you are: for thus you are naturally. Therefore conſider, if thou wert now going out of the world, what ſtate thou art in, a child of wrath, a child of *Belial*, or the like. Set about the work ſpeedily, goe to God, pray, and cry earneſtly: give thy ſelf no reſt, till thou know this to be thy condition: Let not thy corrupt nature deceive thee, to make thee think better of thy ſelf then God ſaith thou art.

No natural man doth judge himſelf ſo bad as he is.

Now that we may the better know to whom

theſe things belong, know it is thou and I, we all have been or are in this eſtate, till we have ſupernatural grace; and therefore we are declared to be children of wrath, and children of diſobedience, till regenerated. Why? It's becauſe it's thy nature, it belongs to all. Now we know the common nature alwayes appertaines to the ſame kind: There's nothing natural but is common with the kind. If then by nature we are children, then certainly it belongs to every Mothers ſon of us, for we are all ſons of *Adam*. *In Adam we all die*, Rom. 5. That's the fountain whence all miſery flowes to us. As thou receivedſt thy nature, ſo the corruption of thy nature from him; for *he begat a ſon in his own likeneſſe*. This therefore is the condition of every one. The Apoſtle in 1 *Cor.* 15. ſpeaks of two men, *the firſt was from the earth, earthy, the ſecond was the Lord from heaven*. What, were there not many millions and generations more? True, but there were not more men like theſe, men of men, two head men, two fathers of all other men. There were but two by whom all muſt ſtand or fall, but two ſuch men. By the fall of the firſt man we all fell; and if we riſe not by the ſecond man, we are yet in our ſins. If he riſe not, we cannot be riſen. We muſt riſe or fall by him. He is the Mediator of the ſecond Covenant. If he riſe and we are in him, we ſhall riſe with him; but if not, we are dead ſtill. So it is in the firſt *Adam*, we all depend on him, he is the root of all mankind. It's ſaid in *Eſay* 53. *Our Saviour ſhould rejoyce to ſee his ſeed. His ſeed*, that is to ſay,

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he is the common father of all mankind, I mean of all thoſe that ſhall proceed from him by ſpiritual generation. He ſhall preſent them to his father, as when one is preſented to the Univerſity: *Behold here am I, and the children that thou haſt given me.* So in *Adam*, he being the head of the covenant of nature, that is, the Law, if he had ſtood, none of us had fallen; if he fall, none of us all can ſtand He is the peg on which all the keyes hang: if that ſtand, they hang faſt; but if that fall, they fall with it. As we ſee in matter of bondage; if the father forfeit his liberty, and become a bondman, all his children are bondmen to a hundred generations: here is our caſe. We were all once free, but our father hath forfeited his liberty; and if he become a ſlave, he cannot beget a free-man. When our Saviour tells the *Jewes* of being free-men: *We were never bond-men*, ſay they, though it be falſe; for even *Cicero* himſelf could tell a *Jew* that he was a ſlave, *genus hominum ad ſervitium natum*, although they had a good opinion of themſelves: But our Saviour ſaith, you are bond-men unto ſin and Satan. For till the *Son make you free*, you are all bond-men: but when he makes you free, *then are you free indeed.* So that we ſee our condition here ſet down.

1. *We are dead in treſpaſſes and ſins*; that is, there is an indiſpoſition in us to all good works. A dead man cannot walk, or ſpeak, or do any act of a living man; ſo theſe cannot do the actions of men that are quickned and enlivened, they cannot pray with the ſpirit, they cannot love God, *&c.*

they cannot doe thoſe things that ſhall be done hereafter in heaven. There's not one good duty which this natural man can do. If it ſhould be ſaid unto him, Think but one good thought, and for it thou ſhalt go to heaven, he could not think it. Till God raiſe him from the ſink of ſin, as he did *Lazarus* from the grave, he cannot doe any thing that is well-pleaſing unto God. He may do the works of a moral man, but to do the works of a man quickned and enlightned, it's beyond his power. For if he could do ſo, he muſt then have ſome reward from God; for however we deny the merit of good works, yet we deny not the reward of good works to a man that is in Chriſt. There's no proportionable merit in a cup of cold water and the Kingdom of heaven, yet *he that gives a cup of cold water to a Diſciple in the name of a Diſciple, ſhall not loſe his reward.* Here then is the point. The beſt thing that a natural man doth, cannot ſo reliſh with God, as that he ſhould take delight in it, or reward it: whereas the leaſt good thing that comes from another root, from a quickned ſpirit, is acceptable and well-pleaſing to him. Conſider for this end that which is ſet down, *Prov.* 15.8. Take the beſt works of a natural man, his prayers or ſacrifice, and ſee there what is ſaid. *The ſacrifice of the wicked is an abomination to the Lord.* It is ſaid again, *Prov.* 21. 27. where there are additions, *The prayers of the wicked are an abomination to the Lord: how much more when he brings it with a wicked mind?* Suppoſe there ſhould come upon this man a fit of devotion,

The beſt works of a natural man cannot pleaſe God.

votion, where he hath or ſhould have ſome good motions, is it then accepted? no, it is ſo far from being accepted, that it is an *Abomination to God, how much more then if he brings it with a wicked mind?* That is, if he bring it not with a wicked mind, it is an abomination, how much more with it? See the caſe ſet down in *Haggai* 2. 12, 13, 14. *If one bear holy fleſh,* &c. *ſhall he be unclean? And the Prieſt anſwered, no. Then ſaid Haggai, if an unclean perſon touch any of theſe, ſhall it be unclean? And he ſaid, it ſhall be unclean. Then anſwered Haggai, ſo is this people, ſo is this nation before me, ſaith the Lord, and ſo is every work of their hands, it is unclean.* A man may not ſay prayer is a ſin, becauſe it is ſo in them; no, it's a good duty, but ſpoil'd in the carriage. He marrs it in the carriage; and therefore in ſtead of doing a good work, he ſpoils it; and ſo in ſtead of a reward, muſt look for puniſhment, 1 *Tim.* 1 5. *The end of the Commandement is love out of a pure heart, a good conſcience, and faith unfeigned.* Let the things thou doeſt be according to the Commandement: look what thou doeſt be according to the middle, end, and beginning of the Commandement. If wrong in all theſe, then though the work be never ſo materially good, being faulty in the original, middle, or end, it's ſo far from being a good work, that God will not accept of it, and thou mayſt rather expect a plague for ſpoiling it, then a cure.

Look to the original of duties.

See then the *beginning* of a good work, it muſt be *from a pure heart.* A man not ingrafted into Chriſt, is a defiled, polluted perſon, his very mind

and conſcience are defiled. The conſcience is the pureſt thing a man hath, it holds out laſt, and taketh part with God, that as *Jobs* meſſenger ſaid, *I onely am eſcaped to tell thee:* ſo conſcience onely remaines to declare a mans faults to God, and to witneſſe againſt the man; and yet this very light, the eye of the ſoul, is defiled: therefore if thou have a corrupt fountain, if the heart be naught, the fountain muddy, whatever ſtream comes from it, cannot be pure.

Look to the end of duty.

Again, the *end of it is love.* Conſider when thou doeſt any duty, what puts thee on work. Is it love doth conſtrain thee? If love do not conſtrain thee, it is manifeſt that thou doſt not ſeek God but thy ſelf, and art *to every good work a Reprobate*; that is, thou art not then able to do any thing that God will accept; the beſt thing thou doeſt wil not reliſh with God. A hard eſtate indeed, that when a man ſhall come to appear before God, he ſhall not have one good thing that he hath done in all his life that God will own. Some there be that take a great deal of paines in coming to the word, in prayer publique and private, in charity and giving to the poor: Alas, when thou ſhalt come to an account, and none of theſe things ſhall ſtead thee, not one of them ſhall ſpeak for thee, but all ſhall be loſt, How heavy will thy caſe be? 2 *John* 8. *Look to your ſelves, that you loſe not the thing that you have wrought:* By being indiſpoſed to doe the works of a living man we loſe all; that is to ſay, God will never own nor accept them: we ſhall never have reward for them. So that here is

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the caſe, thou being dead, unable to perform the works of a living man, canſt have no reward from heaven at all, until a man is quickned, and hath life from Chriſt. *Without me*, ſaith our Saviour, *you can doe nothing*. St. *Auſtin* on this place obſerves that Chriſt ſaith not, *Without me ye can doe no great matter:* no, but unleſſe you be cut off from your own ſtock, taken from your own root, and be ingrafted into me, and have life from me, and be quickned by me, *you can do nothing at all*: Nothing, neither great nor ſmall, all that you do is loſt. So that if there were nothing but this being dead, you could do no good action. *I know that in me*, that is, *in my fleſh* (ſaith *St. Paul*) *there dwelleth no good thing:* that is, nothing ſpiritually good, nothing for which I may look for a reward in heaven. The Lord will ſay of ſuch a man, thou haſt lived ten, twenty, forty, or it may be fifty yeares under the Miniſtry, and yet haſt not done a good work, or thought a good thought that I can own. *Cut down this fruitleſſe tree, why cumbers it the ground?* And this is the caſe of every man of us while we continue in our natural condition: till we be ingrafted into Chriſt, and live by his life, God will own nothing we do.

But now we are not onely dead, and indiſpoſed to the works of a living man, though this be a very woful caſe, and we need no more miſery; for this will bring us to be cut down and caſt into the fire, if we continue ſo: But this is not onely the caſe of a natural man, but he's very active and fruitful in the works of darkneſſe, the others were

were ſins of omiſſion. Here he is wholly ſet upon the commiſſion of ſins and treſpaſſes, *Heb.* 6.7. He not onely *brings not forth meet fruit, or good fruit*, or no fruit, but *he brings forth thorns and briars; and is therefore rejected, and nigh unto curſing, whoſe end is to be burnt.* Thou art not onely found a barren tree, and ſo deſerveſt to be cut down; but thou bringeſt forth thorns and briars, and deſerveſt to be burnt; not onely no good fruit, but noxious, bad and poyſon'd fruit; and this doth mightily aggravate the matter. Now for us that have lived ſo long under the Miniſtry, and the Lord hath watered, and dreſſed, and hedged us, do we think the Lord expects from us no good fruit? Had we lived among heathens, or where the word is not taught, then ſo much would not be expected; but we have heard the word often and powerfully taught, and therefore it is expected that we ſhould not onely bring forth fruit, but meet fruit, anſwerable to the means. Where God affords greateſt means, there he expects moſt fruit. If a man live thirty or forty yeares under powerful meanes, the Lord expects anſwerable fruit, which if he bring forth, he ſhall have a bleſſing from the Lord. But when a man hath lived long under the meanes, and brings forth no fruit pleaſing to God, but all Gods coſt is loſt, when notwithſtanding the *dew and the rain which falls oft upon him, he brings forth nothing but thorns and briars, he is rejected, and nigh unto curſing, whoſe end is to be burnt. The earth which drinketh in the former and the latter rain*, &c. if it bring not forth fruit an-

answerable to the labour of the dresser, *it's nigh unto the curse.*

Now if we consider but the particulars, and search into Gods testimonies, we shall see how bad this man is.

But who should this man be?

We have Gods own word for it. It's men, generally all men, *Gen.* 6.5. *God saw the wickednesse of man was great in the earth, and that every thought and imagination of his heart was onely evil continually.* Every word is as it were a thunder-bolt: and was it not time, when it was thus with them for God to bring a flood? The thoughts are the original, from which the words and actions do usually proceed. Now *all their thoughts* were evil: What, was there no kind of goodnesse in their thoughts? no, they were *onely evil continually:* and that was the reason the flood came. Well, but though it were so before the flood, yet I hope they were better after the flood. No, God said again after the flood, *cap.* 8. *The thoughts of the hearts of men are evil,* &c. Like will to like. Men are all of one kinde, till they receive grace from Christ. We are all of one nature, and naturally all the thoughts and imaginations of our hearts are onely evil continually.

See it in the understanding, 1 *Cor.* 2. 14. *The natural man perceiveth not the things of the Spirit of God, neither can he know them, for they are foolishnes unto him* &c.

Look upon his will, *Rom.* 8. *It is not subject to the will of God, neither indeed can it be.* Our Savi-

our, *Mat.* 15.8. doth anatomize the heart of such a man. *Those things that come out of the mouth come from the heart, and they defile the man, for out of the heart proceeds evil thoughts, murthers, adulteries,* &c. *these are they which defile the man, because they come from his heart from within.* If a man go by a house, and see great flakes of fire come out of the chimney, though he see not the fire within, yet he cannot but know there is fire within, because he seeth the flakes without. I am not able to see the heart of any man, and to declare to you what I have seen with mine eyes; but yet if I see such flakes to come forth, as murther, thefts, blasphemies, lying, and the like, I may say there is hel-fire in the heart; thy heart is a little hell within thee, these manifestations from without make it appear to be so. The words of this man are rotten words and stinking words, and his heart is much more. So, this is the point, we are utterly indispos'd, aliens to all good, and bent to all evil. *I am carnal* (saith the Apostle) *we are sold under sin*, slaves unto it; sin is our Lord, and we its slaves. We have generally forfeited our happy estate, and are servants to Satan, whom we obey. Therefore this is a thing not easily to be passed over; this is our condition, of which if we were once truly perswaded, we would never give our selves any rest till we were got out of it.

If the party that goes to the Physician, could but know his disease, and cause the Physician to know it, and the causes of it, whether it came from a hot cause or a cold, it were easily cured,

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it were as good as halfe done: That is the chief reason why so many miscarry, because their disease is not perfectly known. That is the reason we are no better, because our disease is not perfectly known: That is the reason that we are no better, because we know not how bad we are. If we did once know our disease, and knew our selves to be heart sick, and not like the *Laodiceans, which thought themselves rich and wanted nothing, when they were poor, blind, and naked,* then we would seek out, and were in the way to be cured. So much for this time, but we will have another Lecture on this point.

GAL. 3. 22.

But the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.

YOu see in this excellent portion of Scripture the *two Covenants* of Almighty God: to wit, the *Covenant of Nature*, and the *Covenant of grace*. The first of *Nature*, which was *written by God in mans heart*, and this is the holy Law of God, by vertue whereof a man was to continue in that integrity, holinesse, and uprightnesse, in which God had first created him, and to serve God according to that strength he first enabled him with, that so he might live thereby.

But now when man had broken this Covenant, and enter'd into a state of Rebellion against God, he's shut up in misery, but not in misery for ever, as the Angels that fell were, being *reserved in chaines till the judgment of the great day*: No, the Lord hath shut him up in prison, only for a while, that so he may the better make a way for their escape and deliverance, and for their entrance into the second *Covenant of grace*: that so making

making him ſee his own miſery, wherein by nature he is, and cutting him off from his own ſtock, he may be ingrafted into Chriſt, draw ſap and ſweetneſſe from him, and bring forth fruits to everlaſting life. And this is the method the Scripture uſeth: *It concludes all under ſin, that ſo the promiſe by faith of Jeſus Chriſt might be given to them that believe.* It's no new Doctrine deviſed by us, but it's the courſe and method of the Scripture: for it begins in this great work with impriſoning and ſhutting up. The Law is as *a Juſtice of Peace*, that by his *Mittimus* commands us to priſon: It's a Serjeant that arreſts a man, and carries him to the Gaole: But why does the Scripture do thus? It's not to deſtroy you with famine; the Law ſends you not hither to ſtarve you, or to kill you with the ſtench of the priſon, but thereby to ſave and preſerve you alive, and that you may hunger and thirſt after deliverance. So that we find the reaſon added in the Text, *The Scripture concludes all under ſin*, why? It's that *the promiſe by faith of Jeſus Chriſt might be given to them that believe.* You are ſhut up as priſoners and rebels, that having found the ſmart of it, ſeen your miſery, and learn'd what it is to be at enmity with God, and the folly to make your ſelves wiſer and ſtronger then God, you may ſubmit your ſelves caſting down your plumes, and deſire after Chriſt with an hungry and thirſty appetite, for not only a *Prieſt* to ſacrifice himſelf for you, and a *Prophet* to teach and inſtruct you, but a *King* to be ſwayd by him, earneſtly craving from thy ſoule

to be his ſubject, and to be admitted into the priviledge of his ſubjects in the Commonwealth of *Iſrael*, and eſteem it our greateſt ſhame that we have been aliens ſo long, ſo long excluded. *The Scripture then concludes you under ſin, and ſhut up by it*, not to bring you to deſpair, but to bring you to ſalvation: As a Phyſician, which gives his Patient bitter pills, not to make him ſick, but that ſo he may reſtore him to health: or as a Chirurgion, that layes ſharp drawing plaiſters, and cuts the fleſh, not with an intent to hurt, but to cure the wound.

This is the Scriptutes method, *it concludes all under ſin*, συνέκλεισεν, *hath ſhut up all.* The Text ſaith not τοὺς πάντας, but τὰ πάντα, not *all men* in the maſculine gender, but *all things* in the neuter. And it is all one as if the Apoſtle had ſaid, *The Scripture arreſts not onely thy perſon but thine actions*: The Scripture layes hold not onely of the man, but of every thing in him. (This word (*all*) is a forcible word, and empties us clean of every thing,) that we may truly confeſſe with the Apoſtle, *In me*, that is, *in my fleſh dwells no good thing*, Rom. 7. 18. It's impoſſible a man ſhould by nature think thus of himſelf, that there is no good in him; or that he ſhould by asking others finde himſelf half ſo bad as the Law makes him to be, by ſhutting up a man under ſin, and all things in a man, yea all good whatſoever is in thee.

And this it doth *that thou mayſt come to Chriſt*: as it is enlarged in the 2. verſes following. *Before faith*

faith came (ſaith the Apoſtle) *we were kept up under the Law, ſhut up unto the faith, which ſhould afterward be revealed: wherefore the Law was our Schoolmaſter to bring us to Chriſt, that we might be juſtified by faith.* Before the time then thou haſt faith, (which is *the day ſalvation comes to thine houſe*) *thou art kept under the Law.* Thou art not aſſured of ſalvation, nor canſt thou expect till then that God ſhould ſhew thee mercy. We may have a conceit, that though we are never tranſplanted, nor cut off from our own ſtock, yet God will ſhew us mercy: But we ſhall beguile our ſelves to hell therein; for *we are kept under the Law till faith comes*, that ſo we may know our ſelves. *We are kept*, &c. (*Kept*) It's a Metaphor drawn from Military affairs, when men are *kept by a Garriſon*, and *kept in order*. Now the Law is Gods Garriſon, which keeps men in good awe and order. The Law doth this not to terrifie you too much, or to break your minds with deſpair, but to fit you for the faith: It's a *ſhutting up till that faith which ſhould afterward be revealed.* He's a miſerable Preacher which ends with preaching of the Law; the Law is for another end, it's to fit us for faith. *It's our Schoolmaſter to bring us to Chriſt.* We thunder not the Law to make men run away from God, but to bring them home unto him. The Schoolmaſter by the ſmart of his rod makes the child weary of his bondage, and deſire earneſtly to be paſt his non-age; and this is his end, not that he delights to hear him cry. Thus are we beaten by the law, not that God delights or loves

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to hear us ſigh or ſob, but that we may grow weary of our miſery and cruel bondage, may deſire to be juſtified by faith. *The Law* then *is ſo a Schoolmaſter*, as that by making us ſmart, it might bring us home. We ſee then the courſe & method of the Scripture, it *hath concluded all under ſin, that the promiſe by faith of Jeſus Chriſt may be made to them that believe.*

Now becauſe men like not this kinde of Doctrine, to begin with Preaching of the Law, and therefore think there may be a ſhorter and nearer way, to preach Chriſt firſt, I will therefore make known unto you this method of the Scripture, and I will juſtifie it unto you.

There muſt be this Preparative, elſe the Goſpel will come unſeaſonably. If before we are ſowred by the leaven of the Law Chriſt be preached, he will be but unſavoury & unpleaſant to us.

It's neceſſary to preach the Law before the Goſpel.

2. Does God at the firſt Preaching of the Goſpel begin with *Adam* by Preaching Chriſt, before he ſaw his ſin and wickedneſſe? No, he ſaid not to him preſently, aſſoon as he had ſinned, Well, *Adam*, thou haſt ſinned, and broken my covenant, yet there is another covenant, thou ſhalt be ſaved by one that comes out of thy loynes: But God firſt ſummons him to appear, he brings him out of his ſhelters and hiding places, tells him of his ſin, and ſaith, *Haſt thou eaten of the tree which I forbad thee to eat of?* But the man ſhifts it off, and the woman alſo to the ſerpent: *The Serpent beguiled me, and I did eat:* Yet all this will not excuſe him, Gods judgments are declared, his ſin

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is made apparent, he ſees it: Then being thus humbled, comes in the promiſe of the Goſpel, *The ſeed of the woman ſhall break the ſerpents head. Be ye open then ye everlaſting doors, and the King of glory ſhall come in.* This is the 1 Inſtance.

2. *John* the Baptiſt, who was the Harbinger to prepare the way for Chriſt, Preaching to the Scribes and Phariſees, warned them, *O generation of vipers.* He came to *throw down every high hill, and to beat down every mountain:* calls them ſerpents. This was his office, to lay the Axe at the root of the Tree. 2 Inſtance.

3. And Chriſt himſelf coming into the world, and Preaching to *Nicodemus*, begins: *Unleſſe a man be born again, he cannot enter into the Kingdome of God*, John 3. A man in his natural condition can never enter into Heaven, for he is wholly carnal. *That that is born of the fleſh is fleſh, and that that is born of the Spirit is Spirit* It's carnal, and muſt be born again. A little patching will not ſerve the turn. Thou muſt be new born, new moulded, a little mending is not ſufficient: A man muſt be a new creature, and new made. So that this is the ſubſtance of this doctrine of Chriſt, that if thou be no better then moral vertue, or civil education can make thee; if thou haſt any thing leſſe then Regeneration, believe me thou canſt *never ſee heaven.* There's no hope of heaven till then, till thou art born again: till then our Saviour excludes all falſe fancies that way. 3 Inſtance.

5. The Apoſtles began to gather the firſt Church after Chriſts reſurrection, *Act.* 2. 23. They doe not begin to preach Chriſt firſt, his vertue

and efficacie; but first they tell them of their great sin, in crucifying the Lord of life, *viz. Whom with wicked hands you have taken and crucified.* But what was the end of their doing thus? It's set down *v*, 37. *They were pricked to the heart, and then they cried out, Men and brethren, what shall we do to be saved?* See, this was the end of all, the humbling of them, that by declaring what they had done, they might be pricked at the heart; so that now they see if it be no better with them then for the present, it's like to go ill with them. This makes them cry out, *What shall we doe?* Then (saith Peter) *repent and be Baptized, and you shall receive the gift of the Holy Ghost.* After he had told them their own, and had brought them to their search, which is their first work, then comes the promise of Christ. Observe the Apostles method in the Epistle to the *Romans:* which book is a perfect Catechism of the Church, which containes these three parts of Divinity, *Humiliation, Justification,* and *Sanctification.* See how the Apostle orders his method. From the *first Cap* to *part of the third,* he treats all of *the Law,* and *convinces both Jew and Gentile, and all of sinne.* Then 3 *Cap.* 19. mark his Conclusion: *that every mouth may be stopped.* When he had stopped every mouth, cast down every strong hold which lifted it selfup against God: when he had laid all at Gods feet, and left them bleeding, as it were, under the knife of God, then comes he to Christ, *Rom.* 3.21. *The righteousnesse of God without the Law is manifested.* He had done his first busi-

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neſſe in humbling them, in ſhewing them their ſins by the Law: and aſſoon as that was done, when every mouth was ſtopped, then comes he to *the promiſe by faith in Jeſus Chriſt to all them that believe.*

You ſee then the method of the Scripture is firſt to *conclude all under ſin, and ſo to fit men for the promiſe of Jeſus Chriſt.* Know therefore that the law is the high-way to the Goſpel, the path that leads to it, that way which muſt be trodden in: we are ſtill out of our way, till we have begun our walks in this path: And if thou art not terrified by the Law, and the ſight of thy ſins, been at thy wits end as it were, weary of thy condition and bondage, thou art not in the way yet. *Our ſowing muſt be in tears.* And it is ſaid, that in the Church Triumphant *all teares ſhall be wiped away from our eyes.* That's a promiſe: But is it poſſible that teares ſhould be wiped from our eyes before we ſhed them? Shall we look to goe to heaven in a way that was never yet found out? Shall it be accounted a point of preciſeneſſe to walk in this way, or a ſoul-torturing doctrine to preach it? This is the way that all our Forefathers have both preached and gone. This is that time of ſowing ſpoken of in *Pſal.* 126. 5,6. *They that ſow in teares, ſhall reap in joy.* It brings us joy in the end, to begin our ſowing in teares. It waters that precious ſeed, and makes it bring forth joy unto us in abundance, yea ſuch as no man can take from us.

So then having laid this point for a foundati-

on, we now will come to the next.

That until we come to Christ, the Law layes hold of us. Till Christ come, we are shut up under the Law, kept under it. And if there were nothing else in the world to make a man weary of his condition, this were enough. Until a man hath given over himself to Christ, and renounced his own righteousnesse, he is subject to the Law, kept under it, not under grace. It brings a man only to the place where grace is. Put this therefore close to your consciences, and jumble not these two together. First Nature cometh, and whilst you are under that, you are under the Law. Never think you are under the Covenant of Grace, till you believe (of which belief we shall speak more hereafter.) Whilst you are under the Law, you are held under it: *Whoever is under the Law, is under the curse.*

Now that I may unfold it, and shew what a fearful thing it is to be under the Law, to be held under it (although many think it no great matter) hearken what the Apostle saith of it: *Cursed is every one that continueth not in all things that are written in the book of the Law to doe them*, Gal. 3. Well then, art thou under the Law? then never think of being under grace at the same time: not but that we may hope to be under grace afterwards: By this Law we must be judged, and the judgment of the Law is very severe: It requires not onely that thou doe this or that good thing; but if thou continuest not in every thing that is written therein, it condemns thee.

Strange

Strange conceits men have now adayes, and ſtrange Divinity is brought forth into the world: That if a man does as much as lies in him, and what he is of himſelf able to doe? nay farther, though he be a Heathen, that knows not Chriſt, yet if he doth the beſt he can; if he live honeſtly towards men, according to the conduct of his reaſon, and hath a good mind towards God, it's enough, he need not queſtion his eternal welfare. A curſed and deſperate Doctrine they conclude hence: Why (ſay they) may not this man be ſaved as well as the beſt? But if it be ſo, I ask ſuch, What is the benefit and advantage of the *Jew* more then the *Gentile?* What is the benefit of Chriſt? of the Church? of Faith? of Baptiſm? of the Sacrament of the Lords Supper? This ground of *Pelagianiſm*, is that for which the Church abhors us: when we ſhall undertake to bring a man to ſalvation without Chriſt: whereas if he be not under grace, under Chriſt, he is accurſed. If thou wilt be ſaved by the Law, it is not thy endeavour or doing; what lieth in thee that will ſerve the turn; every jot and tittle that the Law requires, muſt be fulfilled. What would be thine eſtate, if thou ſhouldſt be examined according to the ſtrict rigour of the Law? Not the leaſt word or thought that is contrary to it, but thou muſt give an account for. If thou ſtandeſt upon thine own bottom, or lookeſt to be ſaved by thine own deeds; not one vain word which thou ſpeakeſt, but thou ſhalt be queſtioned for, caſt, and condemned. Conſider then the great

difference of being under Christ and grace, and of being under the law. When we are under Christ, we are freed from a great deal of inconvenience: we are not liable to answer for those evil things which we have committed; as in that comfortable place of *Ezekiel*, *All his iniquities that he hath done shall not be mentioned unto him.* When a man is come to forsake his old way, his evils are cast out of mind; a marvellous comfort to a Christian: whereas if a man be not in Christ, every idle word he must be accountable for; if in Christ, the greatest sin he ever committed he shall not hear of. All they that stand on Gods *right hand*, hear onely of the good things they have done, *you have fed, cloathed, and visited me:* But they on the *left hand* hear not a word mentioned concerning the good they have done, only their evil deeds are reckoned up.

Now that I may declare to you the difference between the Law and the Gospel: I will difference it in three particulars.

1. The law rejects any kind of obedience besides that which is thorough, sound, full, and perfect, without any touch of the flesh. It rejects all crackt payment: it will take no clipt coyne. That obedience which hath any imperfection joyn'd with it, will not be accepted: But here I must not speak without book. See *Rom.* 7. 14. *We know that the Law is spiritual, but I am carnal.* And then concludes, *O wretched man*, &c. *The Law is spiritual.* What's that? We may know the meaning of it by the particle (*but*) but *I am carnal.*

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The Law is ſpiritual. That is, it requires that all our works be ſpiritual, without any carnality, or touch of the fleſh. If in any point of our obedience there be a ſmell of the cask, it is rejected. If the beer be never ſo good, yet if it have an evil ſmatch, it will not reliſh. Let our ſervices have this ſavour of the fleſh, and they will not reliſh in Gods noſtrils. And thus *the law is ſpiritual, but we are carnal.* Now it is otherwiſe here in the ſtate of the Goſpel: Alas! we are carnal, it's true. The Apoſtle himſelf complaines, *That there is a law in his members rebelling againſt the law of his mind, and leading him captive*, &c. Yet notwithſtanding the Goſpel accepts our obedience, though the Law will not. What's the reaſon of this? why, it's plain. When the Law comes, it looks for juſtice, it puts a ſtrict rule to us; it requires we ſhould be compleat: But now the Goſpel doth not ſo; it requires not juſtification of our own, but looks that being juſtified by Gods free grace, we ſhould ſhew forth our thankfulneſſe, and expreſs that we are ſo in heart, by our obedience to our utmoſt power. Here's all the ſtrictneſſe of the Goſpel. *If there be a willing mind, it is accepted according to that a man hath, and not according to what a man hath not*, 2 Cor. 8. 12. God takes well the deſires of our mind. This is then our bleſſed condition under the Goſpel: it requires not perfect obedience, but thankfulneſs for mercies received, and a willing mind. Suppoſe we cannot do what we would, that's no matter. God looks to our affections, and the willingneſſe of our minds; if it be according to the ſtrength

ſtrength that thou haſt, it is received with acceptance. Here then ariſes the ſecond point of difference, and that is,

2. The Law conſiders not what thou now haſt, but what thou once hadſt. If thou ſay, I have done my beſt; and what, would you have a man doe more then he can doe? The Law heeds not that: it conſiders not what thou doeſt, but what thou oughtſt to do. It requires that thou ſhouldſt perform obedience according to thy firſt ſtrength, and that perfection once God gave thee, that all thou doeſt ſhould have love for it's ground: that thou ſhouldſt *love the Lord thy God with all thy ſoul, mind, heart, and ſtrength.* Here the Law is very imperious, like thoſe *Task-maſters* in *Egypt, that laid burthens on the Iſraelites too heavy for them to bear.* They had at firſt materials, and then they delivered in the full tale of bricks: But when the ſtraw was taken from them, they complain of the heavineſſe of their burthen. But what's the anſwer? *You are idle, you are idle, you ſhall deliver the ſame tale of bricks as before.* So ſtands the caſe here. It's not enough to plead, Alas! if I had ſtrength, I would doe it; but I have not ſtrength, I cannot doe it. But the Law is peremptory, you muſt doe it: you are compell'd by force, you ſhall do it. The impoſſibility of our fulfilling it, does not exempt us, as appeares by comparing *Rom.* 8. 3. with *Rom.* 7. 6. although it be impoſſible, as the caſe ſtands, for the Law to be by us fulfilled, yet we are held under it, as appears plainly thus. If I deliver a man a ſtock of money where-

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by he may gain his own living, and be advantagious to me; and he ſpend it, and when I require mine own with increaſe, he tells me, True Sir, I received ſuch a ſumme of money of you for this purpoſe, but I have ſpent it, and am diſinabled to pay. Will this ſerve the turn? will it ſatisfie the Creditor, or diſcharge the debt? No, no, the Law will have its own of him. If thou payeſt not thy due, thou muſt be ſhut up under it. It's otherwiſe under the Goſpel: that accepts a man according to what he hath, not according to what he hath not. And here comes in the third point.

3. Under the Goſpel, although I am fallen, yet if I repent, the greateſt ſin that is cannot condemn me. By repentance I am ſafe. Let our ſins be never ſo great, yet if we return by repentance, God accepts us. Faith and Repentance remove all. The Law knows no ſuch thing. Look into the lawes of the Realm. If a man be indicted and convinced of Treaſon, Murther, or Felony; though this man plead, True, I have committed ſuch an offence. but I beſeech you Sir, pardon it, for I am heartily ſorry for it: I never did the like before, nor never will again. Though he thus repent, ſhall he eſcape? No, the rigour of the law will execute juſtice on him: there is no benefit had by repentance, the law will ſeize on him, he ſhould have looked to it before. If thou committeſt Murther, or Burglary, it's not enough to put one good deed for another; to ſay, I have done thus and thus for the King; I kept ſuch a Fort,

or I won such a Town: this will not serve thy turn, it will not save thy neck: the law takes no knowledge of any good thing done, or of any repentance. This is thy estate. Consider then what a case they are in that are shut up under the Law: until a man hath faith, it admits no excuse, requires things far above thy power to perform; it will accept no repentance: And therefore we may well make this Conclusion in the *Galathians*, *As many as are under the law, are under the curse*, as it is written, *Cursed is every one that continues not in all things that are written in the book of the law to do them.*

But now, where are we thus shut up? *It's under sin*, as the Apostle tells us. *For the Law discovers sin to be sin indeed: that sin by the commandement may become exceeding sinful*, Rom. 7. 13. The Law makes us see more of it then we did, or possible could come to have seen, *Rom.* 3. 20. *By the Law cometh the knowledge of sin: I had not known sin but by the law.* Yes, peradventure I might have known Murther, Adultery, *&c.* to have been sins; but to have known them to have been exceeding sinful, I could not but by the law. To know what a kind of plague sin is in it self, so as not to make a game of it, or a small matter, as many usually make it; to see the uglinesse of it, I cannot without the law. But that we may know what sin is, and that we may see it to be exceeding sinful, I here bring you a few Considerations, which I would have you ponder on, and enlarge them to your selves when you come home.

1. Consider the baseneſſe of him that offends, and

and the excellency of him that is offended: You shall never know what sin is without this twofold Consideration: lay them together, and it will make sin out of measure sinful. See in *David*, *The drunkards made songs and ballads of him*: He aggravates the indignity offered him, in that he was their King, yet that those wretched and filthy beasts *the drunkards made songs of him*. See it likewise in *Job*, Cap. 29. when he had declared unto them in what glory he once was, that he was a King and Prince in the Countrey. Then see *Cap.* 20. *They that are younger then me have me in derision, whose fathers I would have disdain'd to have set with the dogs of my flock.* He aggravates the offence. First, from the dignity of the person wronged, *a King, and a Prince.* Then from the baseness and vileness of those who derided him, *They were such as were younger then he; such as whose fathers he would have disdain'd to have set with the dogs of his flocks.* A great indignity, and mightily aggravated by these circumstances, that a King should be abased by such vile persons. Now some proportion there might be between *David* and *the drunkards*, *Job* and *these men*; but between *thee* and *God* what proportion can there be? Who art thou therefore that dareſt set thy self in opposition and rebellion against God? What, a base worm that crawleth on the earth, dust and ashes, and yet dareſt thou thy Maker? Dost thou (saith God) lift thy self up against him before whom all the powers of Heaven do tremble? whom the Angels do adore? Exalteſt thou thy self against him who

inhabiteth Eternity? What, oppose thy self, a base creature, to Almighty God thy Creator? Consider this, and let the baseness of the delinquent, and the Majesty and Glory of that God against whom he offends, be the first aggravation of sin, and thou shalt find sin out of measure sinful.

2. Consider the smalness of the Motives, and the littleness of the inducements that perswade thee so vile a creature, to set thy self against so glorious a God. If it were great matters set thee awork, as the saving of thy life, it were somewhat: But see how small and little a thing does usually draw thee to sin. A little profit it may be, or pleasure: It may be neither of these, or not so much. When thou breatheſt out oaths, and belcheſt out fearful blasphemies against God; when thou rendeſt and teareſt his dreadful and terrible name: what makes such a base and vile villain as thou thus to fly in Gods face? Is there any profit or delight in breathing forth blasphemies? Profit thou canst take none, and if thou take pleasure in it, then the Devil is in thee: yea then thou art worse then the Devil himself. This is the second Consideration which may make us to see the vileness of sin, and abhor our selves for it: to wit, the slenderness of the temptations, and smalness of the motives to it.

3. Adde what strong helps and meanes God hath given thee to keep thee from sin. As, I say, thou shouldst consider the baseness of the delinquent, the glory of the offended, the mean motives

tives which cauſe ſo baſe a creature to do ſo vile an act; ſo alſo conſider the great means God hath given thee to keep thee from ſin.

He hath given thee his Word, and this will greatly aggravate thy ſins, to ſin againſt his word, *Gen.* 3.11. When God convinces *Adam*, he proceeds thus with him: *Haſt thou* (ſaith he) *eaten of the tree whereof I commanded thee that thou ſhouldſt not eat?* What, haſt thou done it, as if thou wouldſt do it on purpoſe to croſs God? God hath given thee an expreſs command to the contrary, and yet haſt thou done this? Haſt thou ſo often heard the Law, and pray'd, *Lord have mercy on me, and incline my heart to keep this law*, and yet wilt thou lye, ſwear, commit adultery, and deal falſly, and that contrary to the command of God, obſtinately diſobey him?

Now God hath not onely given this great meanes of his Word and Commandement, but great grace too. Where underſtand that there is not onely final grace, but degrees of grace: elſe the Apoſtle would not have ſaid, *receiv'd not the grace of the Lord Jeſus Chriſt in vain.* Conſider then how much grace thou haſt received in vain. How many motions to good haſt thou rejected? Perhaps thy heart is touched at this Sermon, though it is not my tongue, nor the tongue of the moſt elegant in the world that can touch the heart, but the Spirit that comes along with his word. Now when thou findeſt with the Word a Spirit to goe with it. it is a grace. If thy conſcience be enlightned, and thy duty revealed to

thee, ſo that it tels thee what thou art, what thou oughtſt to doe, and not to doe, it is a grace. Now if for all this thou blindly runneſt through, and art never the better, but obſtinately ſetteſt thy ſelf againſt God, and doeſt many things which others that have not received the ſame grace would not have done, know then that thou receiveſt this grace in vain, and thy caſe is lamentable.

4. Conſider Gods great goodneſſe towards thee.

1. Firſt, his goodneſſe in himſelf. There's nothing but goodneſſe, infinite goodneſſe in him, and canſt thou find in thy heart to ſin againſt ſo good a God? To offend and wrong a good diſpoſition'd perſon, one of a ſweet nature and affection, it aggravates the fault, 'tis pity to wrong or hurt ſuch a one as injures no body. Now ſuch a one is God, a good good, infinite in goodneſs, rich in mercy, very goodneſſe it ſelf; and therefore it muſt needs aggravate the foulneſſe of ſin to ſin againſt him: But now he is not onely thus in himſelf, but

2. Secondly, He's good to thee, *Rom.* 2. *Deſpiſeſt thou the riches of his goodneſs and forbearance?* &c. What haſt thou that thou haſt not received from his bountiful hand? Conſider of this, and let this be a meanes to draw thee off from thy ſinfulneſſe. When *David* had greatly ſinned againſt God, and when God brings his murther home to him, he pleads thus with him: *When thou wert nothing in thine own eyes, I brought thee* (ſaith God)

God) *to the Kingdome, I took thee from the ſheep-fold, and exalted thee, and brought thee to a plentiful houſe.* And may not God ſay the like to us? and *doe you thus requite the Lord O you fooliſh people and unwiſe*, that the more his mercy and goodneſſe is to you, the higher your ſins ſhould be againſt him?

5. Beſides, Conſider more then all this, we have the examples of good men before our eyes. God commands us not what we cannot doe: If God had not ſet ſome before our eyes that walk in his wayes, and doe his will, then we might ſay that theſe are precepts that none can perform: But we have patterns, of whom we may ſay, ſuch a man I never knew to lye, ſuch a one never to ſwear, and this ſhould be a means to preſerve us from ſinning, *Heb.* 11. *Noah* was a good man, and being moved with fear, ſet not at nought the threatning of God, but *built the Ark, and thereby condemned the world.* His example condemned the world, in that they followed it not, although it were ſo good, but continued in their great ſins. So, art thou a wicked deboiſt perſon? there is no good man but ſhall condemn thee by his example. It's a great crime *in the land of uprightneſſe to doe wickedly:* to be profane, when the righteous by their blameleſſe lives may teach thee otherwiſe.

6. And laſtly, Adde to all the conſideration of the multitude and weight of thy ſins. Hadſt thou ſinned but once or twice, or in this or that, it were ſomewhat tolerable. But thy ſins are great

great and many: they are heavy, and thou continually encreaſeſt their weight, and addeſt to their number. *Jer.* 5. 6. *A lyon out of the forreſt ſhall ſlay them, and a wolf of the evening ſhall ſpoile them, a leopard ſhall watch over their Cities, and every one that goeth out thence ſhall be torn in pieces.* Why? *Becauſe their tranſgreſſions are many, and their back-ſlidings are encreaſed.* If thou hadſt committed but two, or three, or four ſins, thou mightſt have hope of pardon; but when thou ſhalt never have done with thy God, but wilt be ſtill encreaſing, ſtill multiplying thy ſins, *How can I pardon thee?* Thus *David* ſets out his own ſins in their weight and number, *Pſal.* 38. 4. *Mine iniquities are gone over my head, as an heavy burthen they are too heavy for me.* The continual multiplying of them adds to their heap both in number and weight.

Thus I have ſhew'd you what the Law does in reſpect of ſin, the benefit of being under the Law, that it makes ſin appear in its own colours, and ſets it forth to be, as indeed it is, exceeding ſinful. But the Law does not yet leave ſin, nor let it ſcape thus: But as the Law diſcovers our ſinfulneſſe and accurſedneſſe by ſin, its wretchedneſſe and mans miſery by it, till his bleſſedneſſe comes from the hands of his Jeſus, ſo it layes down the miſerable eſtate befalls him for it. If he will not ſpare God with his ſins, God will not ſpare him with his plagues. Let us conſider of this accurſedneſſe ſin brings on us: God will not let us go ſo, but as long as we are under the Law,

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we are under the curſe; and till we are in Chriſt, we can expect nothing but that which ſhould come from the hand of a provoked God. Aſſure thy ſelf, thou that pleaſeſt thy ſelf in thy abominations, that God will not take this at thine hands that by ſo baſe a creature as thou art, ſo vile a thing as ſin is ſhould be committed againſt him. But of the woful effects of ſin, which is Gods wrath, we will ſpeak the next time.

O LAM.

LAM. 5. 16.

Woe unto us that we have ſinned.

I Declared unto you heretofore what we are to conſider in the ſtate of a natural man, a man that is not new faſhioned, new moulded, a man that is not cut off from his own ſtock, a man that is not ingrafted into Chriſt, he is the ſon of ſin, he is the ſon of death. Firſt I ſhew'd you his ſinfulneſſe, and now Secondly I ſhall ſhew you his accurſedneſſe, that which follows neceſſarily upon ſin unrepented of. I declared before what the nature of ſin is: And now I come to ſhew what the dreadful effects of ſin are, the cauſe, the conſequence that follows upon ſin, and that is woe and miſery, *Woe unto us that we have ſinned.* A *woe* is a ſhort word, but there lieth much in it.

Doct. *Woe and anguiſh muſt follow him that continueth ſinning againſt God.*

And when we hear this from the Miniſters of God, it is as if we heard that Angel, *Rev.* 8. 13. *flying through the midſt of heaven, denouncing, Woe, woe, woe to the inhabitants of the earth.* The Miniſters of God are his Angels; and the ſame that I now deliver to you, if an Angel ſhould now come

come from Heaven, he would deliver no other thing. Therefore consider that it is a voice from Heaven, that this *woe, woe, woe,* shall rest upon the heads, upon the bodies and soules of all them that will not yeild unto God, that will not stoop to him, that will be their own masters, and stand it out against him : *woe, woe, woe* unto them all. *Woe unto us.* It's the voice of the Church in general, not of one man; but *woe unto us that we have sinned.*

That I may now declare unto you what these woes are, note by the way that I speak not to any particular man, but to every man in general. It is not for me to make particular application, doe you doe that your selves : *We are all children of wrath by nature:* In our natural condition we are all alike, we are all of one kind, and every kind generates its own kind : 'Tis an hereditary condition, and *till the Son make us free, we are all subject to this woe. By nature we are all children of wrath as well as others,* Eph. 2.3. Now that I may not speak of these woes in general, I have shew'd how *two woes are past, and a third woe is coming.* God proceeds punctually with us. And are not our proceedings in Judiciary Courts after this manner? The Judge when he propounceth sentence, doth particularize the matter : *Thou shalt return to the place from whence thou camest, thou shalt have thy bolts knockt off, thou shalt be drawn to the place of execution, thou shalt be hanged, thou shalt be cut down, and quartered;* and so he goes on. And this is that which is the witnesse of Justice. Thus

is it here, the Spirit of God thinks it not enough to ſay barely, the ſtate of a ſinner is a woful eſtate; but the woes are punctually number'd, and this ſhall be my practice. Now

1. The firſt thing that followeth after ſin is this: After the committing of ſin, there cometh ſuch a condition into the ſoul that it is *defiled, polluted*, and becometh abominable. And this is the firſt woe.

2. The ſoul being thus defiled and abominable, *God loaths it*; for God cannot endure to dwell in a filthy and ſtinking carrion-ſoul, he ſtartles as it were, and ſeems afraid to come near it, he forſakes it, and cannot endure it. And that's the ſecond woe: Firſt ſin defiles it, then God departs from it, there muſt be a divorce.

3. When God is departed from the ſoul, then *the Devil enters in*, he preſently comes in and takes up the room, there will be no emptineſſe or *vacuum*. And this is a fearful woe indeed: for as ſoon as God is departed from a man, he is left to the guidance of the Devil, his own fleſh, and the world. There will be no emptineſſe in the heart: no ſooner God departs, but theſe ſtep in and take Gods place.

4. Then in the fourth place, after all this is done, comes *ſin and cries for its wages, which is death*. That terrible death which comprehends in it all that beadroll of curſes which are written in the Book of God; and not onely thoſe, but the curſes alſo which are not written, *Deut.* 28. which are ſo many that they cannot be written.

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Though the Book of God be a compleat Book, and the Law of God a perfect Law, yet here they come ſhort, and are imperfect: For the curſes not written ſhall light upon him, which are ſo many as pen and ink cannot ſet down, nay, the very pen of God cannot expreſſe them, ſo many are the calamities and ſorrows that ſhall light upon the ſoul of every ſinful man.

Now let us take theſe woes in pieces one after another.

1. The firſt woe is *the polluting and defiling of the ſoul by ſin.* A thing it may be that we little think of; but if God once open our eyes, and ſhew us what a black ſoul we have within us, and that every ſin, every luſtful thought, every covetous act, every ſin ſets a new ſpot and ſtain upon the ſoul, and tumbles it into a new puddle of filth, then we ſhall ſee it, and not till then; for our eyes are carnal, and we cannot ſee this. If once we did but ſee our hateful & abominable ſpots, that every ſin tumbles us afreſh into the mire: did we ſee what a black Devil we have within us, we would hate and abhor our ſelves as *Job* did. It would be ſo foul a ſight, that it would make us out of our wits as it were, to behold it. A man that is but natural, cannot imagine what a black Devil there is within him: But though he ſeeth it not, yet *he that hath eyes like a flame of fire,* Rev. 1. 14 ſeeth our ſtains and ſpots.

Our Saviour ſhewes the filthineſſe of the heart by that which proceeds out of the mouth, *Mat.* 15. 18. *Thoſe things which proceed out of the mouth,*

come from the heart. And *v.* 19. *Out of the heart proceed evil thoughts,* &c. Obſerve. Of all evils we account evil thoughts the leaſt. This we think ſtrange, what, thoughts defile a man? what, ſo light a matter as a thought? Can they make any impreſſion? Yes, and defile a man too, leaving ſuch a ſpot behind them, which nothing but the hot blood of Chriſt can waſh away. So many evil thoughts, ſo many blaſphemies, ſo many filthy things come from the heart, every one being a new defilement and pollution, that a man is made ſo naſty by it and filthy, that he cannot believe that it is ſo bad with him as indeed it is. The Apoſtle having ſhewn the *Corinthians* their former life, and exhorted them againſt it, 1 *Cor.* 6. goes on *cap.* 7. *v.* 1. *Let us cleanſe our ſelves from all filthineſſe of the fleſh and ſpirit.* Mark then, there is a double filthineſſe, *a filthineſſe of the fleſh,* and *a filthineſſe of the ſpirit.* The filthineſſe of the fleſh, that every one acknowledgeth to be filthy carnality, Fornication, and Adultery, *&c.* Theſe beſtial luſts every one knowes to be unclean. But then there is a filth of the Spirit too, and ſuch are evil thoughts. They are the filth of the Spirit. *Corruptio optimi eſt peſſima.* The corruption which cleaves to the beſt thing is worſt. The ſoul is the Beſt thing, the moſt noble thing; the filthineſſe which cleaves to it therefore muſt needs be the greateſt. Fleſhly filthineſs, as Adultery, is filthy; but contemplative Adultery, to dwell thereon, is worſe: however ſuch a man may be pure from the filth of the fleſh, yet

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if he delight himſelf in filthy thoughts, his ſpirit is abominable in the ſight of God: there is a ſtain by every one of thy impure thoughts left behind. However an actual ſin be far greater then the ſin of a thought, yet if that be but once committed, and theſe are frequently in thee; if thou alway lie tumbling in the ſuds of thy filthy thoughts, thy continuing therein makes thy ſin more abominable then *Davids* outward act which he but once committed. So that we ſee there is *a filthineſſe of the ſpirit as well as the fleſh.* In *James* 1. 21. we have a word ſets out the filthineſſe of it, which is (*Superfluity.*) *Lay apart* (ſaith he) *all filthineſſe and ſuperfluity of naughtineſſe.*

Firſt, it's expreſſed by the name of *filthineſſe*, ſhewing there's nothing ſo defiles a man as ſin.

Then 'tis call'd ſuperfluity of naughtineſſe: But what, is there any naughtineſſe to be born with? and what exceeds that, is it ſuperfluity? No, that's not the meaning of the place. By *ſuperfluity*, is meant the *excrements of ſin:* Excrements are the refuſe of meat when the good nourſhment is taken away from it. And 'tis as if the Apoſtle had ſaid, *Lay aſide filthy, naſty, or excrementitious ſin.* The word was uſed in the Ceremonies of the *Jewes*, and thereby we may ſee what was taught concerning ſin, *Deut.* 23. 12, 13. *Thou ſhalt have a place without the camp whither thou ſhalt goe*, &c. Though the compariſon be homely, yet it ſhews the filthineſſe of the ſin, that it is as a very excrement. *Thou ſhalt have a paddle,*

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and it ſhall be that when thou wilt eaſe thy ſelf, thou ſhalt dig therewith, &c. *and thou ſhalt cover that which cometh from thee.* But what, did God care for theſe things? No, it was to teach them a higher matter: As the reaſon following implies. *For the Lord thy God walketh in the midſt of the Camp.* God would thereby ſhew them, that thoſe things at which every man ſtoppeth his noſe, are not ſo filthy to man, as ſin is unto God. So that you ſee how the caſe ſtands with a ſinful man: ſin defiles him, it pollutes him.

2. And then in the next place, *It makes Gods ſoul to hate and abhor him.* It's true, ſome ſins there are that every man imagineth to be ſhameful and filthy; but we ſee all ſin is ſo to God, 'tis *filthineſſe of fleſh and ſpirit.* A man may hate carnality, fleſhly filthineſſe; peradventure alſo he may hate covetouſneſſe, but pride and prodigality that he may get (as he thinks) credit by, that he cannot maintain the reputation of a Gentleman without them. A miſerable thing, that a man ſhould account that a garniſh of the ſoule, which doth defile and pollute it. If a man ſhould take the excrements of a beaſt to adorn himſelf, would not we think him an aſs? Well, when we thus defile our ſelves by ſin, God cannot endure us, he is forced to turn from us, he abhors us: And that's the next woe.

2. When thou haſt made thy ſelf ſuch a black ſoul, ſuch a dunghill, ſuch a ſty, then God muſt be gone, he cannot endure to dwell there: It ſtands not with his honour, and with the purity of

of his nature to dwell in ſuch a polluted heart, there muſt now be a divorce: *Holineſſe becomes his houſe for ever. His delight is in the Saints.* He is King of the Saints, he will not be in a ſty: When thou haſt thus polluted and defiled thy ſoul, God and thee muſt preſently part: God puts thee off, and thou putteſt God off too. We read in that place before alledged, *Eph.* 2 12. that before they knew Chriſt, they were *without God in the world*, &c. Atheiſts, ἄθεοι. And in *cap.* 4. *v.* 18. *Having your underſtanding darkned, and being alienated from the life of God through the ignorance that is in them.* The preſence of God is the life of our ſoules; and we having through ſin and ignorance baniſh't God, we become ſtrangers until the time of our ingrafting into Chriſt; we are aliens to the life of God: whereupon comes a mutual kind of abhorring one another. God abhors us, and we vile and filthy wretches abhor God again. There is enmity betwixt God and us, and between all that belongs to God, and all that belongs to us. There's an enmity betwixt God and us, and obſerve the expreſſion of it, *Levit.* 26.15. *If you ſhall deſpiſe my ſtatutes, or if your ſoules ſhall abhor my judgments, ſo that you will not doe my commandements*, &c. See here how we begin to abhor God, and then for judgment on ſuch perſons, *v.* 30. *My ſoul ſhall abhor you.* We are not behind hand with God in this abhorring, *Zach.* 11.8. *My ſoul loathed them, and their ſoul abhorred me.* When we begin to abhor God, Gods ſoul alſo abhors us. When a man hath ſuch a

polluted ſoul, he becomes θεοστυγὴς *a hater of God*, and hated of him. When thou haſt ſuch a ſtinking ſoul, God muſt needs loath it, as a moſt loathſome thing; and ſo thou art not behind God neither. Thy filthineſſe makes God abhor thee, and thou abhorreſt him. And this is thy caſe, by hating, thou art hated of God.

Nor is this all the enmity. There is enmity alſo betwixt all that belongs to God, and all that belongs to us. Gods children and the wicked have ever an enmity betwixt them, ſuch an enmity as will never be reconcil'd. It's ſet down in *Prov.* 29. 27. *An unjuſt man is an abomination to the juſt, and he that is upright in his way, is an abomination to the wicked.* Juſt as it is between God and the ſeed of the ſerpent, ſo it is between both the ſeeds. *A wicked man is an abomination to the juſt, and an upright man is an abomination to the wicked.* There is a pale of abomination ſet between them: ſo that this is the ſecond woe. We come now to the third.

3. And the third woe is that which immediatly follows *Gods leaving of us.* When we have polluted our ſelves with ſin, and God by reaſon thereof abhors us, and turns from us, then are there others ready preſently to take up the room; ſo ſoon as God departs, the Devil ſteps in and becomes thy God. He was thy God by Creation, this by uſurpation: He was thy Father that would have given thee every good thing; but now thou art fatherleſſe, or rather worſe, thou haſt the Devil for thy Father, and better is it to be

to be without one. When the Devil is thy Father, his works thou muſt doe. When *the Spirit of God departed from Saul, preſently the evil Spirit entred into him*, 1 Sam. 16. 14. If the good Spirit be gone out, the evil Spirit ſoon comes in: he comes and takes poſſeſſion, and is therefore called *The God of this world*: And while we are in that ſtate, *we walk after the courſe of him that worketh in the children of diſobedience*. We would account it a terrible thing, for our ſelves, or any of our children, to be poſſeſſed of a Devil: But what it is to be poſſeſſed of this Devil thou knoweſt not. It's not half ſo bad to have a Legion poſſeſſe thy body, as to have but one to poſſeſſe thy ſoul. He becomes thy God, and thou muſt doe his work; he will tyrannize over thee. What a fearful thing therefore is this, that aſſoon as God departs from us, and forſakes us, and we him, that the Devil ſhould preſently come in his room, and take up the heart? Mark that place in *Eph.* 2. 2. *Where in times paſt ye walked according to the courſe of the world, according* &c. Aſſoon as God leaves a man, what a fearful company aſſail him? They all concur together, the world, the fleſh, and the Devil: Theſe take Gods place.

The world is like the tide; when a man hath the tide with him, he hath great advantage of him that rowes againſt the tide.

But here is the Devil too. The world is as a ſwift current, and beſides this comes the Devil and fills the heart, the Prince of the power of the aire. While thou wert carried with the world,

thou went'ſt with the ſtream, and hadſt the tide with thee; but now the Devil being come, thou haſt both wind and tide; and how can he chooſe but run whom the Devil drives?

But this is not all: There muſt be ſomething in thine own diſpoſition too, that it may be compleatly filled: Though there be wind and tide, yet if the ſhip be a ſlug, it will not make that haſte that another light ſhip will: Therefore here is the fleſh too, and the fulfilling the delires thereof, which is a quick and nimble veſſel, and this makes up the matter. So that if we conſider the wind and tide, and lightneſſe of the ſhip, it will appear how the room is filled: And how woful muſt the ſtate of that man be? It is a fearful thing to be delivered up unto Satan, but not ſo fearful as to be delivered up to ones own luſts. But by the way obſerve this for a ground: God never gives us up, God never forſakes us till we firſt forſake him. He is ſtill before hand with us in doing us good; but in point of hurt we our ſelves are firſt. In the point of forſaking we are always before hand with God. If it ſhould be propoſed to thee, whether thou wilt forſake God or the Devil, and thou doſt forſake God, and chooſeſt the Devil, thou deſerveſt that he ſhould take poſſeſſion in thee. When a man ſhall obſtinately renew his groſſe ſins, doth he not deſerve to be given up? Obſerve the caſe in our firſt Parents. God told the woman one thing, the Devil perſwades her another; ſhe hearkens to the Devil, and believes him rather then God; and when we

ſhall

ſhall deſire to ſerve the Devil rather then God, the God that made us, and that made heaven for us, doe we not deſerve to be given up to him? For *his ſervants we are whom we obey.* And thus we ſee how fearful a thing it is to be delivered up to our ſelves, and to the Devil, *Pſal.* 81. 11. Firſt they forſake God: God comes and offers himſelf unto them, I will be thy God, thy Father, thou ſhalt want nothing: yet notwithſtanding *Iſrael would not hear, they would have none of me.* And then, if thou wilt have none of me, I will have none of thee, ſaith God. Then ſee what follows, *v.* 12. God commits the priſoner to himſelf: *I gave them up to their own hearts luſts,* &c. And there's no caſe ſo deſperate as this, when God ſhall ſay, If thou wilt be thine own Maſter, be thine own Maſter. Thus to be given up to a mans ſelf, is worſe then to be given up unto Satan: To be given up unto Satan may be for thy ſafety; but there's not a mountain of Gods wrath greater, then to give a man up unto himſelf. We would fain goe over the hedges; but when God loves us, he *hedges up our ways,* Hoſ. 2. 6. If God love us, he will not leave us to our ſelves, though we deſire it. But when God ſhall ſay, goe thy wayes if thou wilt not be kept in, be thy own Maſter, this is a moſt fearful thing: And this is the third woe. Firſt the ſoul is polluted with ſin; it forſakes God, and God forſakes it: then the world, the fleſh, and the Devil, theſe fill up the room; and then what follows when theſe three rule within? but all kinds

of ſin: And ſo all kinds of puniſhment, which is the next woe.

4. And this woe brings in all the curſes of Almighty God, an Iliad of evils. Sin calls for its wages, *viz. Death, Death.* That's the payment of all: *The wages of ſin is death.* And this is the next thing which I ſhall open and explain.

Now in handling hereof, I will firſt ſhew how death in general muſt of neceſſity follow ſin, that thou who haſt forſaken the fountain of life, art liable to everlaſting death. And for this ſee ſome places of Scripture, *Rom.* 6. 2, 3. *The wages of ſin is death.* Conſider then firſt what this *wages* is. Wages is a thing which muſt be paid: If you have an hireling, and your hireling receive not his wages, you are ſure to hear of it, and God will hear of it too, *James* 5. 4. *He which keeps back the wages of the labourer, or of the hireling, their cry will come into the eares of the Lord of Sabbath.* As long as hirelings wages are unpaid, Gods eares are filled with their cries, *Pay me my wages, pay me my wages.* So ſin cries, and it is a dead voice, *Pay me my wages, pay me my wages, the wages of ſin is death.* And ſin never leaves crying, never lets God alone, never gives him reſt till this wages be paid. When *Cain* had ſlain *Abel*, he thought he ſhould never have heard any more on't; but ſin hath a voice, *The voice of thy brothers blood cries unto me from the ground.* So *Gen.* 18. 20. the Lord ſaith concerning *Sodom*, *Becauſe the cry of Sodom is great, and their ſin very grievous, therefore I will goe down and ſee whether they have done according to the*

cry

cry that is come up into mine eares. As if the Lord had said, It's a loud cry, I can have no rest for it, *therefore I will goe down and see,* &c. If a man had his eares open, he would continually hear sin crying unto God, *Pay me my wages, pay me my wages,* kill this sinful soul: And though we do not hear it, yet so it is. The dead and doleful sound thereof fills Heaven: it makes God say, *I will goe down and see,* &c. Till sin receive its wages, God hath no rest. Again, see *Rom.* 7. 11. *Sin taking occasion by the commandement, deceived me, and by it slew me.* I thought sin not to have been so great a matter as it is. We think on a matter of profit or pleasure, and thereupon are enticed to sin; but here's the mischief, *sin deceives us.* It is a weight, it presses down, it deceives men, it's more then they deemed it to be. The committing of sin is as it were running thy self upon the point of Gods blade. Sin at first may flatter thee, but it will deceive thee: It's like *Joabs* kisse to *Amasa. Amasa was not aware of the spear that was behind, till he smote it into his ribs that he died.* When sin entices thee on by profits and pleasures, thou art not aware that it will slay thee: But thou shalt find *it will be bitternesse in the end.* A sinner that acts a tragedy in sin, shall have a bloody Catastrophe. *Rom.* 6. *What fruit had you then in those things whereof you are now ashamed?* Blood and death is the end of the Tragedy. *The end of those things is death. The sting of death is sin,* 1 Cor. 15. What is *sin? It's the sting of death:* Death would not be death unlesse sin were in it. Sin is more deadly

deadly then death it ſelf: It's ſin enableth death to ſting, enableth it to hurt and wound us: So that we may look on ſin, as the *Barbarians* looked on the *viper* on *Pauls* hand, *they expected continually when he would have ſwollen and burſt.* Sin bites like a ſnake which is called a fiery ſerpent, not that the ſerpent is fiery, but becauſe it puts a man into ſuch a flaming heat by their poyſon: And ſuch is the ſting of ſin, which carries poyſon in it, that had we but eyes to ſee our uglineſſe by it, and how it inflames us, we ſhould continually, every day look when we ſhould burſt with it. The Apoſtle, *James* 1.15. uſeth another metaphor: *Sin when it is accompliſhed bringeth forth death.* ἀποκύει, ſaith the Original, ſin goeth as it were with child with death. The word is proper to women in labour, who are in torment till they are delivered. Now as if ſin were this woman, he uſeth it in the fæminine gender. Ἁμαρτία. So is it with ſin, ſin is in pain, cries out, hath no reſt till it be delivered of this dead birth, till it have brought forth death: That is, ſin growes great with child with death, and then it not only deſerves death, but it produceth and actually brings forth: This is generally ſo.

Now conſider with your ſelves, death is a fearful thing. When we come to talk of death, how doth it amaze us? The Prieſts of *Nob* are brought before *Saul* for relieving *David*, and he ſaith, *Thou ſhalt ſurely die Ahimelech.* And this is your caſe, you ſhall ſurely die: death is terrible even to a good man. As appeares in *Hezekiah*, who though

though he were a good man, yet with how ſad a heart doth he entertain the meſſage of death? the newes of it affrighted him, it went to his heart, it made him *turn to the wall and weep*. How cometh it to paſs that we are ſo careleſs of death? that we are ſo full of infidelity, that when the word of God ſaith, *Thou ſhalt die Abimelech*, we are not at all moved by it? What, can we think theſe are fables? Do we think God is not in earneſt with us? And by this means we fall into the temptation of *Eve*, a queſtioning whether Gods threats are true or not? That which was the deceit of our firſt Parents, is ours. Satan diſputes not whether ſin be lawful or not: whether eating the fruit were unlawful: whether drunkenneſſe, *&c.* be lawful; he'l not deny but it is unlawful. But when God ſaith, *If thou doſt eat*, &c. *thou ſhalt die:* he denies it, and ſaith, *ye ſhall not die.* He would hide our eyes from the puniſhment of ſin. Thus we loſt our ſelves at the firſt, and the floods of ſin came on in this manner: when we believed not God when he ſaid, *If thou doſt eat thou ſhalt ſurely die:* And ſhall we renew that capital ſin of our Parents, and think if we do ſin we ſhall not die? If any thing in the world will move God to ſhew us no mercy, it's this, when we ſlight his judgments, or not believe them. This adds to the heigth of all our ſins, that when God ſaith, if thou doſt live in ſin, thou ſhalt die, and yet we will not believe him: that when he ſhall come and threaten us, as he doth, *Deut.* 29. when he ſhall curſe, and we *ſhall bleſs*

our ſelves in our hearts, and ſay, we ſhall have peace though we goe on, &c. *The Lord will not ſpare that man, but the anger of the Lord and his jealouſie ſhall ſmoke againſt him.* It is no ſmall ſin when we will not believe God: This is as being thirſty before, we now adde *drunkenneſſe to our thirſt:* That is, when God ſhall thus pronounce curſes, he ſhall *yet bleſſe himſelf, and ſay, I hope I ſhall doe well enough for all that.* There are two words to that bargain. Then ſee what follows, *The anger of the Lord and his jealouſie ſhall ſmoke againſt that man,* &c. We are but now entred into the point; but it would make your hearts ake & throb within you, if you ſhould hear the particulars of it. All that I have done, is to perſwade you to make a right choiſe, to take heed of Satans deluſions. *Why will ye die?* Ezek. 33. *Therefore caſt away your ſins, and make you a new heart and a new ſpirit, for why will you die?* Where the golden candleſtick ſtands, there Chriſt walks, there he ſaith, *I am with you.* Where the word and Sacraments are, there Chriſt is; and when the word ſhakes thy heart, take that time, now chooſe life. *Why will you die?* Conſider of the matter: *Moſes put before the people life and death, bleſſing and curſing:* We put life and death before you in a better manner: He was a *Miniſter of the letter, we of the ſpirit. Now chooſe life.* But if you will not hearken, but will needs try concluſions with God, therefore *becauſe you will chooſe your own confuſions, and will not hearken unto God, becauſe you will needs try concluſions with him, will not obey him when he calls, therefore he will turn*

his

his deaf ear unto you, and when you call and cry, he will not answer, Prov. 1. I presse this the more, to move you to make a right choise.

But now to turn to the other side, as there is nothing but death the wages of sin, and as I have shew'd you where death is so give me leave to direct you to the fountain of life: There is life in our blessed Saviour; if we have but an hand of faith to touch him, we shall draw vertue from him to raise us up from the death of sin to the life of righteousnesse, 1 *John* 5. 12. He that *hath the Son hath life, he that hath not the Son hath not life.* You have heard of a death that comes by the first *Adam* and sin and to that stock of original sin we had from him, we have added a great heap of our own actual sins, and so have *treasured up unto our selves wrath against the day of wrath.* Now here is a great treasure of happiness on the other side in Christ, *have the Son, and have life.* The question is now, whether you will choose Christ and life, or sin and death? Consider now the Minister stands in Gods stead, and beseeches you in his name, he speaks not of himself, but from Christ. When he draws near to thee with Christs broken body, and his blood shed, and thou receive Christ, then as thy life and strength is preserved and encreased by these *Elements*, so hast thou also life by Christ. If a man be kept from nourishment a while, we know what death he must die: If we receive not Christ, we cannot have life, we know that there is life to be had from Christ, and he that shall by a true and lively faith receive Christ, shall

have life by him. There is as it were a pair of Indentures drawn up between God and a mans ſoul: there is blood ſhed, and by it pardon of ſin, and life convey'd unto thee on Chriſts part. Now if there be faith and repentance on thy part, and thou accept of Chriſt as he is offered, then thou mayſt ſay, *I have the Son*, and as certainly as I have the bread in my hand, *I ſhall have life by him*. This I ſpeak but by the way, that the Sun might not ſet in a cloud, that I might not end only in death, but that I might ſhew that there is a way to recover out of that death to which we have all naturally præcipitated our ſelves.

ROM. 6. 23.

The wages of ſin is death

THe laſt day I entred on the Declaration of the curſed effects and conſequents of ſin, and in general ſhew'd that it is the wrath of God; that where ſin is, there wrath muſt follow. As the Apoſtle in the Epiſtle to the *Galathians*, *As many as are under the works of the Law, are under the curſe.* Now all that may be expected from a God highly offended, is comprehended in Scripture by this term *Death.* Whereſoever ſin enters, death muſt follow, *Rom.* 5. 2. *Death paſſed over all men, foraſmuch as all had ſinned:* If we are *children of ſin*, we muſt be *children of wrath*, Eph. 1. 3. We are then *children of wrath even as others.* Now concerning death in general, I ſhew'd you the laſt time, that the ſtate of an unconverted man is a dead and deſperate eſtate: He is a ſlave. It would affright him if he did but know his own ſlavery, and what it is that hangs over his head: that there's but a ſpan betwixt him and death, he could never breath any free aire, he could never be at any reſt, he could never be free from fear. *Heb.* 2. 15. the Apoſtle ſaith that *Chriſt*

came to deliver them that through fear of death were all their life-time subject to bondage. This bondage is a deadly bondage, that when we have done all that we can doe, what's the payment of the service? *Death:* And the fear of this deadly bondage, if we were once sensible, if God did open our eyes and shew us, as he did *Belshazzar*, our doom written, did we but see it, it would make *our joynts loose, and our knees knock one against another.* Every day thou livest, thou approachest nearer to this death, to the accomplishment and consummation of it: death without, and death within; death in this world, and in the world to come.

Not onely death thus in gross and in general, but in particular also.

Now to unfold the particulars of death, and to shew you the ingredients of this bitter cup, that we may be weary of our estates, that we may be drawn out of this death, and be made to fly to the Son, that we may be free indeed. Observe, that *Death* is not here to be understood of a separation of the soul from the body only, but a greater death then that, the death of the soul and body. We have mention made of *a first resurrection*, Rev. 20. 6. *Blessed and happy is he that hath his part in the first resurrection, for on such the second death hath no power.* What is the first resurrection? It is a rising from sin. And what is the second death? It is everlasting damnation. The first death is a death unto sin, and the first resurrection is a rising from sin.

And

And ſo again for all things the judgments or troubles that appertain to this death, all a man ſuffers before. It is not as fools think, the laſt blow that fells the tree, but every blow helps forward. 'Tis not the laſt blow that kills the man, but every blow that goes before, makes way unto it. Every trouble of mind, every anguiſh, every ſickneſſe; all theſe are as ſo many ſtrokes, that ſhorten our life, and haſten our end; and are as it were ſo many deaths: Therefore however it is ſaid by the Apoſtle, *It is appointed for all men once to die*, yet we ſee the Apoſtle to the *Corinthians* of the great conflicts that he had, in 2 *Cor.* 11.23. ſaith, *that he was in labours abundant, in ſtripes above meaſure, in priſons frequent, in deaths oft. In deaths often?* what's that? That is, however he could die but once; yet theſe harbingers of death, theſe ſtripes, bonds, impriſonments, ſickneſſes, *&c.* all of them were as ſo many deaths, all theſe were comprehended under this curſe, and are parts of death; in as much as he underwent that which was a furtherance to death, he is ſaid to die. So we read *Exo.* 10.17. *Pharoah* could ſay, *Pray unto your God that he would forgive my ſins this once, and intreat the Lord that he will take away from me but this death onely.* Not that the locuſts were death; but are ſaid to be ſo, becauſe they prepared and made way for a natural death. Therefore the great judgments of God are uſually in Scripture compriſed under this name *Death.* All things that may be expreſſions of a wrath of an highly provoked God, are comprehended

hended under this name: All the judgments of God that come upon us in this life, or that to come; whether they be ſpiritual and ghoſtly, or temporal, are under the name of death.

Now to come to particulars, look particularly on death, and you ſhall ſee death begun in this world, and ſeconded by a death following, the ſeparation of body and ſoul from God in the world to come.

1. Firſt, in this life he is alwayes a dying man: *Man that is born of a woman*, what is he? He is ever ſpending upon the ſtock, he is ever waſting like a candle, burning ſtill, and ſpending it ſelf as ſoon as lighted, till it come to its utter conſumption: So he is born to be a dying man, death ſeizeth upon him as ſoon as ever it findeth ſin in him, *Gen.* 2. 1. *In the day that thou eateſt thereof thou ſhalt die*, ſaith God to *Adam*, though he lived many years after. How then could this threatning hold true? Yes, it did, in regard that preſently he fell into a languiſhing eſtate, ſubject and obnoxious to miſeries and calamities the haſteners of it. If a man be condemn'd to die, ſuppoſe he be reprieved and kept priſoner three or four years after, yet we account him but a dead man: And if this mans mind ſhall be taken up with worldly matters, earthly contentments, purchaſes, or the like, would we not account him a fool or a ſtupid man, ſeeing he lightly eſteemes his condemnation, becauſe the ſame hour he is not executed? Such is our caſe, we are while in our natural condition in this life dead men, ever tending

ding toward the grave, towards corruption, as the *gourd of Jonah, ſo ſoon as ever it begins to ſprout forth, there is a worm within,* that bites it, and cauſes it to wither. The day that we are born there is within us the ſeed of corruption, and that waſts us away with a ſecret and incurable conſumption, that certainly brings death in the end: So that in our very birth begins our progreſſe unto death: A time, a way we have, but it leads unto death. There is a way from the *Tower* to *Tyburn*, but it is a way to death. Until thou comeſt to be reconciled unto Chriſt, every hour tends unto thy death; there's not a day that thou canſt truly ſay thou liveſt in, thou art ever poſting on to death: death in this world, and eternal death in the world to come.

And as it is thus with us at our coming into the world, ſo we are to underſtand it of that little time we have above ground, our dayes are full of ſorrow. But mark, when I ſpeak of ſorrows here, we muſt not take them for ſuch afflictions and ſorrows as befal Gods children, for theirs are bleſſings unto them: chaſtiſments are tokens of Gods love: *For as many as I love I chaſten* (ſaith God.) Affliction to them is like the dove with an Olive-branch in her mouth, to ſhew that all is well. But take a man that is under the Law, and then every croſſe, whether it be loſſe of friends, loſſe of goods, diſeaſes on his body, all things, every thing to him is a token of Gods wrath, not a token of Gods love, as it is to Gods children; but it is as his impreſs-money, as part of payment

of a greater ſumme, an earneſt of the wrath of God, the firſt part of the payment thereof.

It's the Apoſtles direction, that among the other armour, we ſhould *get our feet ſhod*, that ſo we might be able to goe through the afflictions we ſhall meet withall in this life, *Eph.* 6. 15. *Let your feet be ſhod with the preparation of the Goſpel of peace.* What, is the ſhooing of the feet a part of the armour? Yes. For in the *Roman* diſcipline there were things they called *Caltrops*, which were caſt in the way before the Army, before the horſe and men; they had three points, ſo that which way ſoever they threw them, there was a point upwards. Now to meet with and prevent this miſchief, they had brazen ſhooes, that they might tread upon theſe *caltrops* and not be hurt: As we read of *Goliah*, amongſt other armour he had boots of braſſe. To this it ſeems the Apoſtle had reference in this metaphorical ſpeech: The meaning is, that as we ſhould get the *ſhield of faith*, and *ſword of the Spirit*, ſo we ſhould have *our feet ſhod*, that we might be prepared againſt all thoſe outward troubles that we ſhould meet with in the world, which are all of them as ſo many ſtings and pricks: all outward croſſes I ſay, are ſo: And what is it that makes all theſe hurt us? what is it that makes all theſe as ſo many deaths unto us but ſin? If ſin reign in thee and bear rule, that puts a ſting into them It is ſin that arms death againſt us, and it is ſin that arms all that goes before death againſt us. Haſt thou been croſſed in the loſſe of thy wife, children,

dren, good friends, *&c.* why the ſting of all is from ſin, ſin it is which makes us feel ſorrow. What ſhall we then doe? Why, get thy *feet ſhod with the preparation of the Goſpel of peace.* Prepare thy ſelf, get God at peace with thee; and if God be at peace with thee, thou art prepared, and then whatſoever affliction cometh, howſoever it may be a warning-piece to another that Gods wrath is coming, yet to thee it is a meſſenger of peace. Now theſe outward troubles are the leaſt part of a wicked mans payment, though all theſe are a part of his death ſo long as he remains unreconciled, whatſoever comes upon him whereby he ſuffers either in himſelf, or in any thing that belongs unto him, they are all tokens of Gods wrath, and are the beginnings of his death. In the 26th. of *Levit.* and the 28th. of *Deut.* the particulars of it are ſet down. But this is that I told you the laſt time, how that the law of God is a perfect law, and nothing is to be added to it, yet the variety of the curſes belonging unto a man unreconciled are ſo many, that the ample book of God cannot contain them, *Deut.* 28.61. *All the curſes which are not written,* &c. We read *v.* 27. *The Lord ſhall ſmite thee with the botch of Egypt, and with Emralds, and with a ſcab, and with itch.* See the diverſities of plagues: All theſe are made parts of the curſe. The very itch and ſcab is a part of the payment of Gods wrath in hell, *Lev.* 26. 26. *I will ſend a ſword amongſt you, which ſhall avenge the quarrel of my Covenant,* the ſword which ſhall deſtroy you, that when you

ſhall hear of war, of the coming of the ſword, (which the children of God need not fear, all is alike unto them) it ſhall be to *avenge the quarrel of Gods Covenant*. The Book of God comprehends not all the curſes that are to light on the wicked. And therefore we find in *Zachary*, a Book, a great Folio-book, every ſide whereof was full of curſes, *Cap.* 5. 2. He ſaid unto me, *what ſeeſt thou? And I ſaid, I ſee a flying roll, the length whereof is* 20 *cubits, and the breadth thereof is* 10 *cubits*. Here's a big Book indeed; but mark what is in it. Sure it is not for nought that the Holy Ghoſt ſets down the dimenſions of it: there is ſomething queſtionleſſe in it, the length thereof is 20 *cubits, and the breadth* 10 *cubits:* a huge volume. Nor is it a *Book*, but a *Roll*, ſo that the craſſitude goeth into the compaſſe, and this is *written thick within and without*, and is *full of curſes* againſt ſin. Now for the dimenſions of it, compare this place with 1 *Kings* 6. 3. and you ſhall find them the very dimenſions of *Solomons Porch:* A great place, where the people were wont to come for the hearing of the Word: and not onely in that time, but it was continued to the time of Chriſt and the Apoſtles: For we read how our *Saviour walked in Solomons Porch*, and the Apoſtles were in *Solomons Porch*, Acts 5. So large then was this Roll, that it agreed in length and breadth with *Solomons Porch*, and ſo many curſes were written in it as were able to come in at the Church door. It is as if we ſhould ſee a huge book now, coming in at the Church-door,

door, that ſhould fill it up. Such a thing was preſented unto him, and it was a Roll full of curſes, and all theſe curſes ſhall come on thoſe that obey not all the Commandements, all ſhall come upon them and overtake them. *Curſed ſhalt thou be in the City, and curſed ſhalt thou be in the field, curſed in thy basket and in thy ſtore, curſed when thou comeſt in and when thou goeſt forth*, Deut. 28. Till a man come to receive the Promiſes, till he come to be a ſon of bleſſing, till he be in Chriſt, he is beſet ſo with curſes, that if he lie down to ſleep there is a curſe on his pillow; if he put his money in his cofer, he lays up a curſe with it, which as ruſt eats it out and cankers it; if he beget a child, he is accurſed; there's a curſe againſt his perſon, and his goods, and all that belongs unto him, there's ſtill a curſe over his head.

The creditor in this world by the Laws of the Realm may chooſe whether he will have his debtors perſon ſeized on, or his goods and chattels: But not ſo here, this writ is executed againſt his perſon, and goods, and all that belongs unto him. So that *it is a fearful thing to fall into the hands of the living God* If this be the condition of a wicked man, that his *very bleſſings be curſes*, what a woful caſe is it! There's nothing till he be reconciled to Chriſt but hath a curſe at the end of it.

Conſider that one place in the Propheſie of *Malachy*, where the very bleſſings are accurs'd: not onely when God ſends on him the itch, or botch, or ſcab, or ſword, but in bleſſings, *cap.* 2. 2. he's accurſed. *If you will not hear, and if you will*

not lay it to heart to give glory to my name, ſaith the Lord, I will even ſend a curſe upon you. But how? See how this curſe is threatned: *I will curſe your very bleſſings, yea I have curſed them already, becauſe you do not lay it to heart.* Mark, is it not a great bleſſing that God yet affords the Word, that we yet enjoy it; but if we come to hear but formally, to hear it onely, and lay it not to heart, God curſeth this bleſſing, yea *I have curſed it already, ſaith the Lord.* When thou prayeſt in hypocriſie, thy prayer is a curſe to thee. If thou receive the Sacrament unworthily, the cup of bleſſing is a cup of poyſon, a cup of curſing to thee. Stay not therefore one hour longer quietly in this curſed condition, but fly unto Chriſt for life & bleſſing: run to this City of refuge, for otherwiſe there is a curſe at the end of every outward thing that thou enjoyeſt. *I have curſed theſe bleſſings already.* It is as ſure as if already paſs't on thee. What a woful thing then is it (think you) to be liable to the curſe of God!

2. But what's become of the ſoul now? why, if thou didſt but ſee the curſed ſoul that thou carrieſt in thy body, it would amaze thee. Theſe outward curſes are but flea bitings to the blow that is given to the ſoul of an unregenerate man, that deadneſſe of ſpirit that is within: didſt thou but ſee the curſe of God that reſts upon the ſoul of this man, even while he is above ground, it would even aſtoniſh thee.

1. Conſider there are two kinds of blows that God gives unto the ſoul of an unregenerate man.

The

The one is a terrible blow. The other, which is the worst of the two, is an insensible blow. The sensible blow is when God lets the conscience out, and makes it fly into the face of a man, when the conscience shall come and terribly accuse a man for what he hath done. This blow is not so usual as the insensible blow; but this insensible is far more heavy. But as it falls out, that as in this world, sometimes before the glory in heaven, the Saints of God have here a glimpse of heaven, and certain communion with God and Christ, certain love tokens, *a white stone, a new name ingraven, which no man knoweth but he that receiveth it*: And this is the testimony of a good conscience, which is hidden joyes: Privy intercourse is between Christ and them, secret kisses: And as Gods children doe as it were meet with a heaven upon earth sometimes, and are, as we read of *Paul, caught up into the third heaven*, which to them is more then all the things in the world besides: So the wicked have sometimes flashes of hell in their consciences. If you had but seen men in the case that I have seen them in, you would say they had an hell within them; they would desire rather, and they have expressed it, to be torn in pieces by wild horses, so they might be freed from the horrours in their consciences. When the conscience recoyles and beats back upon it self, as a musket o're charged, it turns a man over and over: And this is a terrible thing. This sometimes God gives men in this world: And mark, where the word is most powerfully

erfully preacht, there is this froth moſt rais'd, which is the cauſe many men deſire not to come where the word is taught, becauſe it galls their conſciences, and deſire the Maſſe rather, becauſe they ſay *the Maſſe bites not:* They deſire a dead Miniſter, that would not rub up their conſciences, they would not be *tormented before the time:* They would ſo, but it ſhall not be at their choiſe, God will make them feel here the fire of hell, which they muſt endure for ever hereafter. This is the ſenſible blow, when God lets looſe the conſcience of a wicked man; and he needs no other fire, no other worm to torment, nothing elſe to plague him: he hath a weapon within him, his own conſcience, which if God lets looſe, it will be hell enough.

2. But now beſides this blow which is not ſo frequent, there is another more common and more inſenſible blow. God ſaith he is a dead man, and a ſlave to ſin and Satan, and he thinks himſelf the freeſt man in the world. God curſes and ſtrikes, and he feels it not. This is an inſenſible blow, and like unto a dead palſie: Thou art dead, and yet walkeſt about, and art merry, though every one that hath his eyes open ſeeth death in thy face. O this deadneſſe, this ſenſeleſneſſe of heart is the heavieſt thing as can befal a ſinner in this life. It is the cauſe the Apoſtle ſpeaks of in the *Rom.* when *God delivers up a man* εἰς νοῦν ἀδόκιμον. *to a reprobate mind:* And ſo in the Epiſtle to the *Epheſ.* 4. 19. declares ſuch a man to be *paſt feeling: Who being paſt feeling, have given them-*

themſelves over to laſcivionſneſſe to work uncleanneſſe even with greedineſſe. Although every ſin, (as I told you before) is as it were the running a mans ſelf on the point of Gods ſword, yet theſe men being paſt feeling, run on, on, on to commit ſin with greedineſſe, till they come to the very pit of deſtruction, they run amain to their confuſion. When this inſenſibleneſs is come upon them, it is not Gods goodneſſe that can work upon them. Who art thou that *deſpiſeſt the riches of Gods goodneſſe, not knowing that the goodneſſe of God leadeth unto repentance.* It is not Gods judgments that will move them, they leave no impreſſion, as *Rev.* 9. 20. *And the reſt of the men which were not killed by theſe plagues, yet repented not of the works of their hands, that they ſhould not worſhip Devils, &c. braſs, nor ſtone and wood, which neither can ſee, nor hear, nor walk.* They repented not, though they were ſpared, but worſhipped Gods which cannot ſee, nor hear, nor ſpeak, ſo brutiſh were they to be led away by ſtocks and ſtones: I think the Papiſt Gods cannot doe it unleſſe it be by cozenage; yet ſuch is their ſenſeleſneſſe, that though Gods fury be revealed from heaven againſt *Papiſts*, ſuch as worſhip falſe Gods; yet are they ſo brutiſh, that they will worſhip things which can neither hear, nor ſee, nor walk: *They that made them are like unto them, and ſo are all they that worſhip them*, as brutiſh as the ſtocks themſelves: They have no heart to God, but will follow after their Puppets and their Idols, and ſuch are they alſo that follow after their drunkenneſſe,

covetousnesse, &c. *Who live in lasciviousnes, lusts, excess of riot*, 1 Pet. 4. 2. *that run into all kind of excess*, and marvel that you do not so too. They marvel (that ye that fear God) can live as ye do; and speak evil of you that be good; call such hypocrites, dissemblers, and I know not what nick-names. This, I say, is a most woful condition; it's that dead blow. When men are not sensible of mercies, of judgments, but run into all excesse of sin with greedinesse: and this is a death begun in this life, even while they are above ground.

But then comes another death, God doth not intend sin shall grow to an infinite weight, *His spirit shall not always strive with man*, but at length God comes and crops him off, and now cometh the consummation of the death begun in this life: Now cometh an accursed death.

3. After thou hast lived an accursed life, then cometh an accomplishment of curses.

First, a *cursed separation between body and soul, and then of both from God for ever*, and that is the last payment. This is that great death which the Apostle speaks of, *Who hath delivered us from that great death*. So terrible is that death. This death is but the severing of the body from the soul: This is but the Lords Harbinger, the Lords Serjeant to lay his Mace on thee, to bring thee out of this world into a place of everlasting misery, from whence thou shalt never come till all be satisfied, and that is never.

First, Consider the nature of this death, which though

though every man knoweth, yet few lay to heart. This death, what doth it?

Firſt, *It takes from thee all the things which thou ſpentſt thy whole life in getting.* It robs thee of all the things thou ever hadſt: Thou haſt taken paines to heap and treaſure up goods for many years, preſently when this blow is given, all is gone: For honour and preferment, it takes thee from that; pleaſure in idle company keeping, it barrs thee of that. Mark, this is the firſt thing that death doth, it takes not onely away a part of that thou haſt, but all: it leaves thee quite naked, as naked as when thou cameſt into the world: Thou thoughtſt it was thy happineſſe to get this and that. Death now begins to unbewitch thee, thou waſt bewitcht before, when thou didſt run after all worldly things: thou waſt deceived before, and now it undeceives thee; it makes thee ſee what a notorious fool thou waſt, it unbefools thee. Thou hadſt many plots, and many projects, but when thy breath is gone, then *all thy thoughts periſh*, all thy plottings and projectings goe away with thy breath: A ſtrange thing, to ſee a man with *Job*, the richeſt man in the *Eaſt*, and yet in the evening (we ſay) *as poor as Job:* He hath nothing left him now. Now though death takes not all things from thee, yet it takes thee from them all; all thy goods, all thy books, all thy wealth, all thy friends thou mayſt now bid farewel: now adieu for ever, never to ſee them again. And that is the firſt thing.

2. Now death reſts not there, but com-

eth *to ſeize upon thy body.* It hath bereaved thee of all that thou poſſeſſedſt of all thy outward things, that's taken away: Now it comes to touch his perſon, and ſee what then. It toucheth him, it rents his ſoul from his body: thoſe two loving companions that have ſo long dwelt together, are now ſeparated. It takes thy ſoul from thy body: This man doth not deliver up his ſpirit, as we read of our Saviour, *Father, into thy hands I commit my ſpirit,* or deliver their ſpirits as *Stephen* did: But here it's taken from them; it's much againſt his mind, it's a pulling of himſelf from himſelf. This it doth.

3. But then again, when thou art thus pulled aſunder, what becomes of the parts ſeparated?

1. Firſt, *The body as ſoon as the ſoul is taken from it, haſtens to corruption*; that muſt ſee corruption: yea, it becomes ſo full of corruption, that thy deareſt friend cannot then endure to come near unto thee. When the ſoul is taken from the body, it's obſerved, that of all carkaſſes that are, mans is moſt loathſome, none ſo odious as that. *Abraham* loved *Sarah* well; but when he comes to buy a monument for her, ſee his expreſſion, *Gen.* 23 8. *He communes with the men, and ſaith, if it be your mind to ſell me the field, that I might bury my dead out of my ſight.* Though he loved her very well before, yet now ſhe muſt be buried out of his ſight. *It is ſown in diſhonour,* and it's the baſeſt thing that can be: Therefore when our Saviour was going near to the place where Laza-

rus

rus lay, *his sister saith, Lord, come not near him, for he smells.* Job 17.14. *I have said to corruption, thou art my father* (saith *Job*) *and to the worm, thou art my mother and my sister:* As in the verse before, *The grave is my house, I have made my bed in the darkness.* Here then he hath a new kindred; and though before he had affinity with the greatest, yet here he gets new affinity: *He saith to corruption, thou art my father, and to the worm, thou art my mother and my sister.* The worm is our best kindred here; the worm then is our best bed; yea worms thy best covering, as *Esay* 14.11. Thus is it thy Father, thy mother, and thy bed: nay, it is thy consumption and destroyer also, *Job* 26. Thus is it with thy body, it passeth to corruption, that thy best or dearest friend cannot behold it, or endure it.

2. But alas! what becomes of thy soul then? Thy soul appears naked, there's no garment to defend it, no Proctor appears to plead for it: It is brought singly to the bar, and there it must answer. *It is appointed for all men once to die.* But what then? *And after that to come to judgment,* Heb. 9.27. Eccles. 12.7. *The body returns unto the earth from whence it was taken, but the Spirit to God who gave it.* All mens spirits, assoon as their bodies and souls are parted, goe to God to be disposed of by him, where they shall keep their everlasting residence. Consider when thou heares the bell rung out for a dead man, if thou hadst but the wings of a dove to fly, and couldst fly after him, and appear with him before Gods Tri-

bunal, to ſee the account that he muſt give unto God for all things done in the fleſh: and when no account can be given, what a ſtate of miſery and horrour wouldſt thou ſee him in! and this is a ſilent kind of judging: The laſt day of judging ſhall be with great pomp and ſolemnity. This is a matter cloſely carried between God and thy ſelf; but then thou muſt give an account of all that thou haſt received: And then when thou canſt not give a good account, then is thy talent taken from thee. Why, ſaith God, I gave thee learning, how didſt thou uſe it? I gave thee other gifts of mind, how didſt thou imploy them? God hath given thee wiſedome, and wealth; Moral vertues, meekneſſe, and patience, *&c.* theſe are good things: But mark, whatſoever good things thou hadſt in this world, is now taken from thee. If a man could but ſee the degrading of the ſoul, he ſhould ſee that thoſe moral vertues in which his hope of comfort lay, even theſe, though they could never bring him to heaven, yet they ſhall be taken from him. As when a *Knight* is degraded: Firſt his ſword is taken from him, then comes one with a hatchet and chops off his golden ſpurs, and then go *Sr. Knave*: This is the degrading of the ſoul before the judgment is received: the moral vertues are taken from him, and then ſee what an ugly ſoule he hath: he had hope before, now he's without hope: he had ſome patience in this world, but he made no good uſe of it, and now his patience is taken from him: And when thou ſhalt come

to

to a place of torment, and thy hope and patience be taken from thee, what case wilt thou be in then? Patience may stay a man up in trouble, and hope may comfort a man up in torment, but both these are taken away. This is a thing we very seldome think; but did we seriously consider of this first act of the Judgment before the sentence, we would not be idle in this world.

3. Then lastly, he is put into an unchangeable estate: So soon as ever death lays Gods Mace upon him, he's put into an estate of unchangeblenesse. Such is the terribleneſſe of it, that now though he yell, and groan, and pour out rivers of teares, there is no hope of change.

Consider now what a woful case this is. If some friend of this mans should now come to him, would he not tell him, we have often been very merry together, but didst thou but know the misery that I am in, thou wouldst be troubled for me: Half those teares that I now pour forth, would have put me into another place, had I taken the season, but now it is too late. Oh therefore doe thou make use of teares, a little may doe it now, hereafter it will be too late.

That's the thing we should now come to speak of, the second death: But think not that I am able to speak of it now, no, that which is everlasting deserves an hour in speaking, and an Age in thinking of it. Therefore that everlasting

lasting torment, horror, and anguish which God hath reserved for those that make not their peace with him (which is easily done God knows) I shall speak of the next time.

REV. 21. 8.

But the fearful, and unbelieving, and the abominable, and murtherers, and whoremongers, and ſorcerers, and Idolaters, and all lyars, ſhall have their part in the lake which burneth with fire and brimſtone, which is the ſecond death.

THe laſt day I entred, you know, upon the miſerable eſtate of an unreconciled ſinner, at the time of his diſſolution, when his ſoule ſhall be taken from him, and be preſented naked before Chriſts Tribunal, there to receive according to the works which he hath done in the fleſh: And I ſhew'd that the wofulneſſe of that eſtate conſiſted in two acts done upon him: The one before he comes to his place, before he is thruſt away from Gods preſence into hell-fire; which I ſhew'd you the laſt day, and did then promiſe to ſhew you the other, to wit, the wofulneſſe of his eſtate, being once come into his place. The act done to the ſinners ſoul before he is ſent to hell, is the deprivation of his light, the taking away of his talent. For whilſt

a man is in this world, he hath many good things in him, too good to accompany him to hell. Now all these excellent gifts and natural endowments which did adorn a wicked mans soul, before the soul is hurled into hell, must be taken away from him. There is a kind of degradation of the soul, it is deprieſted as it were, and becomes like a *degraded Knight* that hath his honour taken from him. All the rich talents, and all the rich prizes that were put into the fools hand, shall be taken from him. Is there any moral vertue? Are there any common graces and natural endowments in the miserable soul? it shal be stript of all, and packt to hell. You that have abused your learning and gifts that God hath given you, do you think that they shall go with you to hell? No such matter, you shall be very sots and dunces there. All your learning shall be taken from you, and you shall goe to hell arrant blockheads. He that had fortitude in this world, shall not carry one drachm of it to hell: all his courage shall then be abased, and his cowardly heart shall faint for fear. Fortitude is a great advantage to a man in distresse, but let not the damned soul expect the least advantage: his fortitude which he had whilst he was in the way, shall be taken from him. It may be he had patience in this world: Now patience is a vertue unfit for hell, therefore shall that be taken from him. A man if he were in most exquisite torments, yet if he had patience, it would bear it up with head and shoulders (as we say) but this shall adde to his torments, that he

he ſhall not have any patience left him to allay it. A man hath perhaps hope in this world, and, as the Proverb is, were it not for hope the heart would burſt; yet even this too ſhall be taken away from him, he ſhall have no hope left him of ever ſeeing Gods face again, or of ever having any more taſts of his favour: And ſo what hath been ſaid of ſome, may be ſaid of all his graces and endowments: he ſhall clean be ſtript of all ere he be ſent to hell.

I come now to ſpeak of the place of torment it ſelf, wherein the ſinner is to be caſt eternally, which is the ſecond act. But think not that I am able to diſcover the thouſandth part of it, no nor any man elſe: God grant that no ſoul here preſent ever come to find by experience what it is. What a woful thing is it, that many men ſhould take more paines to come to this place of torment, then would coſt them to goe to heaven, that men ſhould wilfully run themſelves upon the pikes, not conſidering how painful it is, nor how ſharp thoſe pikes are: And this I ſhall endeavour to my power to ſet forth unto you. This Text declares unto us two things.

1. Who they are for whom this place is provided.

2. The place it ſelf, and the nature of it.

1. For whom the place is provided. The Text containes a Catalogue of that black Roll (though there are many more then are here expreſſed) but here are the grand crimes, the ring-leaders to deſtruction, the mo[illegible]r ſins. And here we

have in the first place the *Fearful:* whereby is not meant those that are of a timorous nature (for fear simply is not a sin) those that are simply fearful; but *such as place their fear on a wrong object, not where it should be:* that fear not God, but other things more then God. Such as if affliction and iniquity were put to their choise, will *rather choose iniquity then affliction:* Rather then they will have any cross betide them, rather then they will incur the indignation of a man, rather then they will part with their life and goods for Gods cause, will adventure on any thing, *choosing iniquity rather then affliction;* being afraid of what they should not fear, never fearing the great and mighty God: This is the fearful here meant. See how *Job* expresses it, *Job* 36. 31. *This hast thou chosen. This* (that is) *iniquity rather then affliction: to sin rather then to suffer.* Christ biddeth us *not to fear poor vain man, but the omnipotent God, that is able both to kill and to cast into hell.* The man that feareth his Landlord, who is able to turn him out of his house, and doth not fear God, who is able to turn him into hell, this dastardly spirit is one of the Captains of those that goe to hell, those timerous and cowardly persons, that tremble at the wrath or frowns of men, more then of God. But what's the reason men should thus stand more in fear of men then of God? Why it is because they are sensible of what men can doe unto their bodies, but they cannot with *Moses by faith see what that is that is invisible.* They are full of unbelief; for had they faith, they would banish all

false

falſe fears. See what the Lord ſaith, *Eſa.* 41 14. *Fear not thou worm Jacob, I will help thee, ſaith the Lord.* He ſaith not, *Fear not ye men, or thou man,* for then perhaps thou mightſt be thought to have ſome power to reſiſt, but *fear not thou worm.* A worm (you know) is a poor weak thing, apt to be cruſhed by every foot; yet be this thy caſe, be thou a worm, unable to reſiſt the leaſt oppoſition, yet fear not thou worm. Fear not, why? *for I will help thee, ſaith the Lord.* Couldſt thou but believe in God, this would make thee bold; and hadſt thou faith, thou wouldſt not fear. When word was brought to the houſe of *Jacob,* that *two Kings* were come up into the Land to invade it, *Eſay* 7. 2. it is ſaid *his heart was moved, as the trees of the wood are moved with the wind.* But what is the remedy of this fear? See *Eſay* 8. 12. *Fear not their fear, nor be afraid* (that was a falſe and a baſe fear) *ſanctifie the Lord in your hearts, and let him be your fear, and let him be your dread.* *Eſay* 51. 12. there is an object of our faith and comfort, and a remedy againſt fear propoſed: *I, even I, am he that comforteth thee: who art thou that ſhouldſt be afraid of a man that ſhall die, and the ſon of man that is as graſs?* What, art thou one that haſt God on thy ſide? how unworthy art thou of that high favour, if thou fear man? The greateſt man that lives cannot ſhield himſelf from death, and from a covering of worms, and wilt thou *be afraid of a man, and forget the Lord thy Maker?* The more thou art taken up with the fear of man, the leſſe thou feareſt God; and the more thou remembreſt

man, the more thou forgetteſt thy Maker.

You have ſeen the main, the ring-leaders, which are theſe fearful, faithleſſe, daſtardly, unbelieving men.

Now ſee what the filthy rabble is that followeth after, and they are *Abominable*, *Murtherers*, &c. *Abominable*, that is, *unnatural*, ſuch as poilute themſelves with things not fit to be named, but to be abhorred, whether it be by themſelves, or with others. They are the *abominable* here meant, ſuch as *Sodome* and *Gomorrah*, who were *ſet forth to ſuch as an example, ſuffering the vengeance of eternal fire*, Jude *v.* 7. ὑπόδειγμα, ſuch are *abominable*, being given up to unnatural luſt. Let them carry it never ſo ſecretly, yet are they here ranked amongſt the reſt, and ſhall have their portion in the burning lake.

After theſe come *Sorcerers*, *Idolaters*, *Lyars*: Though theſe may be ſpoken fairly of by men, yet cannot that ſhelter them from the wrath of God, they ſhall likewiſe have their part in this lake when they come to a reckoning. If there be, I ſay, a generation of people that worſhip theſe, ſay what you will of them, when they come to receive their wages, they *ſhall receive their portion in that burning lake with hypocrites*: Thoſe that make ſo fair a ſhew before men, and yet nouriſh hypocriſie in their hearts, theſe men, though in regard of the outward man they ſo behave themſelves that none can ſay to them, *black is their eye*, though they cannot be charged with thoſe notorious things before mentioned; yet

if

if there be nothing but hypocriſie in their hearts, let it be ſpun with never ſo fair a web, never ſo fine a thred, yet they ſhall have their portion in the lake, they ſhall have their part, their portion, *&c.* Then it ſeems theſe of this black guard have a peculiar intereſt unto this place. And as it is ſaid of *Judas*, Acts 1. 25. *that he was gone εἰς τὸν ἴδιον τόπον, to his proper place.* So long as a man that is an enemy to Chriſt, and yeilds him not obedience, is out of hell, ſo long is he out of his place. Hell is the place aſſigned to him, and prepared for him; he hath a ſhare there, and his part and portion he muſt have: till he come thither he is but a wanderer. The *Evangeliſt* tells us that the *Scribes and Phariſees* went about to gain Proſelytes, and when they had all done, they made them *ſeven times more the children of hell then themſelves, filios Gehennæ:* So that a Father hath not more right in his ſon, then Hell hath in them: He is a veſſel of wrath fill'd top full of iniquity, and a child of the Devils: So that as we ſay, *the gallows will claim its right,* ſo hell will claim its due. But miſtake me not, all this that I ſpeak concerning Hell, is not to terrifie and affright men, but by forewarning them to keep them thence. For after I have ſhewn you the danger, I ſhall ſhew you a way to eſcape it, and how the Lord Jeſus was given to us to deliver us from this danger: But if you will not hear, but will try concluſions with God, then you muſt *to your proper place, to the lake that burneth with fire and brimſtone.*

A Lake 'tis, a River, a flaming River, as *Tophet* is described to be a *lake burning with fire and brimstone*, a Metaphor taken from the judgment of God on *Sodome* and *Gomorrah*, as in that place of St. *Jude* before mentioned, as also in 2 *Pet.* 2. 6. where 'tis said *God turned the Cities of Sodom into ashes, making them an example to all them that should after live ungodly.* Mark the judgment of God upon these abominable men, the place where they dwelt is destroyed with fire, and the situation is turn'd into a lake full of filthy bituminous stuff called *Lacus Asphaltites*, which was made by their burnings. And this is made an instance of the vengeance of God, and an Embleme of eternal fire; therefore said he, *you shall have your portion with Sodome.* Nay, shall I speak a greater word (with Christ) and tell you, that though they were so abominable, that the Lake was denominated from them, yet it shall be *easier for Sodome and Gomorrah then for you*, if you repent not while you may, but goe on to despise Gods grace. But can there be a greater sin then the sin of *Sodome?* I answer, yes. For make the worst of the sin of *Sodome*, it is but a sin against *nature*: But thy impenitency is a sin against grace, and against the Gospel, and therefore deserves a hotter hell, and an higher measure of judgment in this burning pit.

But what is *this second death?*

2. Sure it hath reference to some *first death* or other going before. A man would (as it is commonly thought) think that this *second death*, is

is oppoſed to that *firſt death*, which is the harbinger to the ſecond, and ſeparates the ſoul from the body; but it's far otherwiſe. That, alas, is but a petty thing, and deſerves not to be put in the number of deaths. *The ſecond death* in the Text hath relation to the *firſt Reſurrection*, Rev. 20. 6. *Bleſſed and holy is he that hath his portion in the firſt reſurrection, on ſuch the ſecond death ſhall have no power.* The *firſt death* is that from whence we are acquitted by the *firſt reſurrection*, and that is *the* death; for that is a kind of death (as S. *Paul* ſpeaking of a wicked and voluptuous widow, ſaith, *ſhe is dead while ſhe liveth*) and the *time ſhall come and now is, when they that are dead ſhall hear the voice of the Son of man, and they that hear ſhall live.* And again, *Let the dead bury their dead.* So that the *firſt reſurrection* is, when a man hearing the voice of the Miniſter, is rouzed up from the ſleep of ſin and carnal ſecurity, and the firſt death is the oppoſite thereunto. So that the death of the body is no death at all; for if it were, then this were the *third death.* For there would be a death of ſin, a death of the body, and a death of body and ſoul: This death of the body is but a flea-biting in compariſon of the other two. This ſecond death is the ſeparation of the body and ſoul from God, and this death is the wages of ſin, and God muſt not, will not lie in arrear to ſin, but will pay its wages to the full. All the afflictions a wicked man meeteth withal here, are but as Gods preſs-money, and part of payment of that greater ſumme: But when he dies, the

whole ſumme comes then to be paid: Before he did but ſip of the cup of Gods wrath, but he muſt then drink up the dregs of it down to the bottome, and this is the *ſecond death:* It's called death. Now death is a deſtruction of the parts compounded: a man being compounded of body and ſoul, both are by this death eternally deſtroyed. That death (like *Sampſon* pulling down the pillars whereby it was ſuſtained, pulled down the houſe) draws down the tabernacles of our bodies, pulls body and ſoul in ſunder. A thing which hath little hurt in it ſelf, were it not for the ſting of it, which makes it fearful: To die, is eſteemed far worſe then to be dead, in regard of the pangs that are in dying, to which death puts an end. This temporal death is in an inſtant, but this other eternal, whereby we are ever dying, and never dead, for by it we are puniſhed with an *everlaſting* ὄλεθρος, 2 *Theſſ.* 1. 9. *and that from the preſence of the Lord by the glory of his power.* Then which place I have no need to adde more; for, as much as can be ſaid of men and Angels is fully comprehended in it. The Apoſtle terms this a *fearful thing indeed*, Heb. 2. 15. whereon if a man but think (if he hath his wits about him) he would for fear *of it, be all his life long ſubject to bondage.* He would ſcarce draw any free breath, but would ſtill be ſtudying how to avoid it, and would ſtill be in bondage and drudgery till he were delivered. Thus I have declared the nature of the place, and of this ſecond death.

That I may now goe farther, know that this Lake

Lake and this place is the place that the Lord hath provided for his enemies: It is the Lords ſlaughter-houſe; its called *a place of torments*, Luke 16. a place wherein God will ſhew the accompliſhment of his wrath, and revenge upon his enemies, *Thoſe mine enemies that would not have me to reign over them, bring them forth, and ſlay them before my face.* Thoſe veſſels of wrath, thoſe rebels; the King is inraged, and his wrath is as the roaring of a Lyon, which makes all the beaſts of the forreſt to tremble, *Prov.* 19. 12. *And where there is the wrath of ſuch a King, the iſſue thereof muſt needs be death*, Prov. 16. 14. *The wrath of a King is as a meſſenger of death.* How much more fearful is the wrath of the King of Kings. God hath ſharp arrows, and he ſets a wicked man as his Butt to ſhoot at, to ſhew his ſtrength, and the fierceneſs of his wrath. See the expreſſion of *Job* in this caſe, *The arrows of the Almighty ſtick faſt in me, and the venome thereof hath drunk up my ſpirits:* In ſo few words there could not be an higher expreſſion of the wrath of God. Firſt, that *God ſhould make thee a Butt*, and then that thou ſhouldſt *be ſhot at*, and that *by Gods arrows:* And then they are not ſhot by a child, but (*as the man is, ſo is his ſtrength*) *by the Almighty, by his bow*, wherein he draws the arrow to the head. And then again theſe arrows are *poyſon'd arrows, and ſuch poyſon as ſhall drink up all thy ſoul and ſpirit: Oh, what a fearful thing is it to fall into the hands of ſuch a God!* It's a ſaying of *Moſes*, Pſal. 90. 11. (for 'tis *Moſes* Pſal.) *Who knoweth the power of thine anger? the power of*

Gods anger is unknown. And ſo in his Song, *Deut.* 32. 22. he ſets it out in ſome meaſure. *A fire is kindled in mine anger, which ſhall burn unto the loweſt hell,* &c. So that the King being thus provoked, is provoked to curſe thee, *Mat.* 25. It's put into the form of thy ſentence: this curſing ſhall be thy lot in hell, it ſhall be thy very ſentence, *Goe ye curſed into everlaſting fire.* There is nothing but curſing: As *Job* curſed himſelf and the day of his birth, ſo then ſhall curſing be all thy ſong: thou wilt curſe thy ſelf that thou didſt not hearken to the Preacher, that thou wouldſt not accept of Chriſt, and the meanes of mercy and grace when it was offered thee: and thou wilt curſe the time thou wert acquainted with this man, and that man, and others will curſe thee for drawing them to ſin: God curſes thee, and man curſes thee; and God curſes not in vain when he curſes: others will curſe thee, and thou thy ſelf and others; and think then how curſed will be thy condition? All the curſes that can be thought on, and all the curſes that cannot be thought on, ſhall reſt on the head of an impenitent ſinner, to ſhew Gods terrible and juſt indignation againſt him. Oh beloved, to deliver us from this curſe, *Chriſt* the Son of God was *made a curſe for us*: the curſe is ſo great, nought elſe can free us from it. But now that I may rank theſe puniſhments of the damned, and bring them for memories ſake into ſome order (although there be no order there, for it's a place of confuſion) you may conſider that the penalties of Gods enemies are penalties

nalties partly of loſſe, and partly of ſenſe.

1. *Of loſs.* And that conſiſts in the deprivation of every thing that might adminiſter the leaſt comfort to him; and for this cauſe hell is termed *utter darkneſſe.* Now darkneſſe is a privation of all light, ſo is Hell of all comfort, to ſhew that there is not the leaſt thing that may give thee content, nor is the pooreſt thing thou canſt deſire to be had there. *Darkneſſe* was one of the plagues of *Egypt*, though there were no kind of ſenſe in it, yet we may think what a plague and vexation it was to them to ſit ſo long in darkneſs. The darkneſſe of Hell is darker then darkneſſe it ſelf. *They ſhall not ſee light*, ſaith the Scripture, they ſhall not have ſo much as a glimpſe of it: To be caſt into this utter darkneſs, where ſhall be nothing to adminiſter the leaſt comfort, what an infinite miſery will that be? Were it only the loſſe of the things we now poſſeſſe and enjoy, of all which death robs us, as pomp, honour, riches, and preferment, this were grievous to a wicked man: Theſe are things death diſpoſſeſſes a man of, theſe cannot follow him, nought but thy works accompany thee: thy friends may follow thee to the grave, but there they ſhall leave thee. To have been happy, and to be miſerable, is the greateſt woe: to have lived in good faſhion, and to be wretched, is the greateſt grief. How will this adde to the ſinners miſery, when he ſhall ſay to himſelf, I had once all good things about me, but have now for my portion nothing but woe: I had a bed of down, but it is now exchanged for

a bed of fire: I was once honourable, but now I am full of ſhame and contempt; this will greatly adde to his miſery. But all this is nothing, theſe are but the beginnings of his ſorrow in regard of loſſe: for a man to be rich and wealthy to day, and to morrow to be ſtript of all, and left not worth a groat, to have all ſwept away, this is a woful caſe.

2. But if this be ſo grievous, what is it to loſe Heaven? Certainly, to loſe the higheſt and greateſt good, is the greateſt evil and puniſhment that can be inflicted upon a creature. Which makes many Divines think, that the penalties of loſſe are far greater then thoſe of ſenſe, though they ſeem not to make that impreſſion. It's another thing to judge of things by ſenſe then by loſſe: As for example, a man is greatly troubled with the tooth-ach, and he thinks his caſe more miſerable then any, and thinks no man ever endur'd ſo much miſery as himſelf, he judges of his miſery by ſenſe: Another man is in the conſumption, and he hath little or no pain at all; yet if a man come with a right judgment, he will judge his condition far worſe then the others. So take all the pains in Hell, though ſenſe may ſay they are the greateſt that can be, yet diſcreet judgment can ſay, that the loſſe of God the greateſt good, is the worſt of evils. Now (if thou be a firebrand of Hell) thou muſt be for ever baniſh't from Gods preſence. Thou baſe wretch, doſt thou think Heaven a place for thee? not ſo. 'Tis *without are dogs and ſorcerers*, &c. Thou art a damned

ned dog, therefore thou muſt out from God, and from the company of the bleſſed Saints and Angels. When *Peter* ſaw *Moſes and Elias with Chriſt in his Tranſfiguration* though he had but a glimpſe of glory, yet he ſaith, *It is good for us to be here:* But oh how infinite good will it be to be in Heaven? how ſhall we be then wrapt up with glory when we ſhall *be for ever with the Lord, in whoſe preſence is fulneſs of joy, and at whoſe right hand there are pleaſures for evermore.* On the contrary, how exceeding terrible will it be to be ſhut out from the preſence of God? when God ſhall ſay, avaunt hence, whip out this dog, what doth he here? let him not defile this room, this is no place for ſuch a filthy dog. Oh the unſpeakable horrour and dread! oh the infinite ſhame of that man who is in ſuch a caſe! But this is not all.

There is yet one thing more, the wicked ſhall not only be baniſhed from Gods gracious preſence, and caſt into Hell, but *this ſhall be done in the ſight of Heaven.* The glorious Saints of God have continually a ſight of Gods juſtice upon ſinners, that they may glorifie his mercy the more. The Scripture runs much to this purpoſe, *Rev.* 14. 10. *If any man worſhip the beaſt and his image, the ſame ſhall be tormented with fire and brimſtone in the preſence of God and of his holy Angels.* This in the 9th verſe is *the portion of them that worſhip the beaſt*, that is the Pope, *and receive the mark of his name.* That is, if any will be an expreſſe publick or private Papiſt, if any one will be a ſlave to the Pope, ſee his portion, he ſhall *drink of the*

wine

wine of the wrath of God, and be baniſhed from the ſociety of holy Angels, and be tormented with hell-fire in their preſence. Oh what a vexation will this be to the damned when they ſhall ſee others in heaven, and themſelves ſhut out of door? This will cauſe *weeping and wailing and gnaſhing of teeth.* It will go to their very heart, when they ſhall ſee *Moſes and Aaron and the Prophets and holy Saints in joy and glory,* and ſhall conſider and remember, that if they had made uſe of theſe means and opportunities of grace, they might have lived in Heaven too, whereas now they muſt be everlaſtingly tormented in that lake which burneth with fire and brimſtone, and that without any hope of recovery. 2 *Theſſ.* 1. 9. *Puniſhed with everlaſting deſtruction, from the preſence of the Lord, and from the glory of his power.* You know that by the Law of *Moſes*, whenſoever an offender was to receive his ſtroaks, *Deut.* 25 2,3. *The Judge was to cauſe him to lie down, and to be beaten before his face, and he himſelf was to ſee it done.* So when God comes to give the damned their ſtroaks in hell (for hell is the place of execution, wherein he *that knows his maſters will and doth it not, ſhall be beaten with many ſtripes,*) he himſelf will ſee them beaten in the preſence of all his holy Angels; and if ſo, how ſhameful will their puniſhment be? when there ſhall be ſo many thouſand witneſſes of it, when they ſhall be made (as we ſay) the worlds wonder. Theſe are they that ſhall *riſe to everlaſting contempt,* Dan. 12. So in *Eſay, ult. Cap. v. ult.* it's ſaid of the damned, *their worm ſhall not die,*

die, nor their fire be quenched, but they ſhall be an abhorring to all fleſh, and the holy Angels and Saints ſhall go forth and look upon them: thoſe proud ones that ſcorned Gods people here, ſhall then be abhorred and ſcorned of them.

4. Adde to all this, that he's not only baniſh't from the preſence of God for a while, but from all hope of ever ſeeing God again with comfort. Thy eſtate is endleſs and remedileſs. Whilſt thou art here in this life, of a *Saul* thou mayſt become a *Paul*; and though thou art not yet a beloved ſon, yet thou mayſt come in favour: Whilſt thou liveſt under the means of grace, there is yet hope of recovery left thee, it may be this Sermon may be the meanes of thy converſion: But then amongſt all thy puniſhments, this will be one of the greateſt, that thou ſhalt be deprived of all means of recovery, and this ſhall be another hell to thee in the middeſt of hell, to think with thy ſelf, I have heard ſo many Sermons, and yet have neglected them: I had ſo many opportunities of grace, and yet have ſlighted them, this will make the ſinner rage, and bite his tongue, and tear himſelf, to think how that now all meanes are paſt. And this is the firſt penalty, *the penalty of loſs*.

That of the ſenſe ſucceeds. By the former we are deprived of all the joyes and comforts of heaven & earth, of Mount Sion, ſhut out of the *City of the living God, the heavenly Jeruſalem, depriv'd of an innumerable company of Saints, of the general aſſembly and Church of the firſt-born, of God himſelf the Judge*

of all, and the ſouls of the Saints made perfect. This ſhall make a ſinner curſe himſelf.

Now follows the penalty of torments and ſenſe. When *Adam* was baniſhed out of *Paradiſe*, he had the wide world to walk in ſtill; but it is not ſo here: Thou art not only caſt out of heaven, but caſt into hell, and art deprived of thy liberty for ever, 1 *Pet.* 3.19. It's ſaid *Chriſt preached to the ſpirits in priſon, them that in the dayes of Noah were diſobedient, and for this cauſe are now in priſon.* Hell is compar'd to a priſon, and a priſon indeed it is, and that an odious one. For,

1. Look on thy companions. If a man were to be kept cloſe priſoner, it were a great puniſhment, but *goe ye curſed*, ſaith God, *into everlaſting fire, prepared for the Devil and his Angels.* To be among ſuch companions is moſt infinitely miſerable, there is nothing but Devils and damned howling ghoſts, woful companions! If there be an houſe poſſeſſed with an evil ſpirit, a man will ſcarce be hired to live in it; but here the damned ſpirits, the filthy and curſed hoſt muſt be thy yoke-fellows: Suppoſe there were no torment to ſuffer, yet to be baniſhed from heaven, and to be tied and yoked to wicked ſpirits, were a torment ſufficient to make the ſtouteſt that ever was tremble, and quake, and be ſoon weary of it.

2. But it's a place of torment too, a priſon where there is a rack, to which thou muſt be put, and on which thou muſt be tormented: *I am tormented in this flame*, ſaith *Dives*. To ſpeak of the torments there, will be matter enough for another

ther hour, but I delight not to dwell on ſo ſad a ſubject: only this is that which prepares the way to the glad tidings of ſalvation, therefore I ſhall a little longer inſiſt upon it. The body and ſoul, the whole man, ſhall be there tormented; not the ſoul only, but even the body too after judgment. Do you think the members of the body, which have been the inſtruments, ſhall eſcape? be rais'd, and caſt into hell to no purpoſe? Why ſhould God quicken it at the laſt day, but to break it on the anvil of his wrath, and to make it accompany the ſoul, as well in torments as in ſinning. 'Tis true, the ſoul is the fountain of all ſenſe, and the body without it hath no ſenſe at all: take away the ſoul, and you may burn the body, and it will not feel it. Now the ſoul being the fountain of ſenſe, and the body being united to it, when God ſhall lay his axe at this root, at this fountain, how dreadful ſhall it be? how ſhall the body chooſe but ſuffer too? Should any of us be caſt into a fire, what a terrible torment would we account it? Fire and water, we ſay, have no mercy; but alas, this fire is nothing to the fire of hell, 'tis but as painted fire to that which burns for ever and ever. The furnace wherein *Nebuchadnezzar* commanded thoſe to be thrown that fell not down to the graven Image which he had ſet up, was doubtleſs at every time a terrible place. Hell is compared to ſuch a furnace; but what ſhall we think of it, when the King in his wrath ſhall *command the furnace to be heated ſeven times hotter then uſual?* Nay, what ſhall

we think of hell, when the *King of Heaven* ſhall command it to be *heated ſeventy times ſeven times hotter then before?* when there ſhall be a fire, and a fire prepar'd: for ſo is this fire of *Tophet, it's a pile of much wood.* When the King of Heaven ſhall as it were ſet to work his wiſedome, to fit it in the ſharpeſt manner, in procuring ſuch ingredients as may make it rage moſt, and be moſt violent: It is a fire prepared for the Devil and his Angels, the ſtrongeſt of creatures, for the puniſhment of principalities and powers: and if it can maſter Angels, think not but that God hath a fire to roſt thy ſoul. It is the ſoul that is in hell onely till the day of judgment, though the body be not there. A man would think that the ſoul did not ſuffer, but Philoſophy tels us that the ſoul ſuffers *mediante corpore*, in and by the body: Therefore 'tis a rule in Divinitie, that *whatſoever God doth by means, he can do without means.* Though the body be not there, but the ſoul only, yet God is able, nay doth make the ſoul as well feel grief without the body, as he doth by means of the body.

3. But now beſides thy fellow-priſoners in that curſed Gaol, conſider who are thy tormentors, thou that doſt continue in impenitency. Now thy tormentors are theſe three.

1. The Devil.
2. Thy ſelf.
3. God Almighty.

1. *The Devil*, who is thy deadly enemy, a bloody-minded adverſary, a murthering and mercileſs-minded Spirit, a murtherer from the beginning

a mercileſs tormentor, who being in plagues and torments, and thereby even at his wits end, would fain eaſe himſelf in tormenting thee. When the Devil, as we read, was diſpoſſeſſed of a child wherein he was, *he rends and tears, leaves him foaming, that there was little hope of life in him:* But now when a man ſhall be delivered into the hands of this mercileſs ſpirit, when God ſhall ſay to the Devil, take him, do what thou wilt with him, do thy worſt to him: when thou ſhalt be thus put into the hands of one that hates thee, and delights in thy ruine, how will he tear thee into pieces? how will he torment thee? in how deſperate and wretched a caſe will thy ſoul and body be?

2. But the tormentor within thee is far more heavy, painful, and grievous, *that never dying worm* within, the ſting of a guilty and wounded conſcience, this, like a ſharp dagger, is ſtill ſtabbing thee at the very heart. This by a reflecting act upon it ſelf, will cauſe thee to revenge Gods quarrel on thy ſelf; and as a muſket over-charged beats back on the ſhooter, ſo will it moſt furiouſly return upon thee. This is that that ſmote *David*, when 'tis ſaid *Davids heart ſmote him.* A man needs no other fire, nor other worm to torment him, then that within him: which as the worms on the carkaſs, gnaws on a wretched ſoul. But there is a greater tormentor then both theſe behind, and that is

3ly. *God himſelf*, he is highly offended and inraged at thee, and therefore comes and takes the matter into his own hand, and will himſelf be executioner

ecutioner of his fury. There is a paſſage in the *Theſſ.* to this purpoſe, which me thinks is more then can be ſpoken by men or Angels, *Epiſt. 2. cap. 1. v. 9. Who ſhall be puniſhed with everlaſting deſtruction from the preſence of the Lord, and from the glory of his power.* Mark that, God whom thou haſt ſo highly provoked to wrath, hath a ſtrong hand and glorious power. He ſhew'd the glory of his power in the making the world, and all things in it, and all that infinite power which he hath manifeſted in the creation of heaven and earth, ſhall be engaged in the tormenting of a ſinner. Were there a man that ſhould lay a target of braſſe, or a target of ſteel on a block, and ſhould then cleve all in ſunder at a blow, this would ſufficiently manifeſt his ſtrength: So doth God make manifeſt his power in cruſhing thee to pieces. There are ſtill new charges and diſcharges againſt ſinners, to make his power therein manifeſt. *What if God, willing to make his power known* (ſaith the Apoſtle *Rom. 9.*) *ſuffered a while the veſſels prepared to deſtruction?* God will manifeſt his power by the ſtrength of his ſtroke on thoſe that rebel againſt him. Hence proceedeth *weeping and wailing and gnaſhing of teeth*, which is a Metaphor taken from one either that hath a great coldneſs on him, or from the ſymptomes of a Feaver.

Add to all that hath been ſaid theſe two things.

1. The torment ſhall be *everlaſting*, you ſhall deſire to die, that your torments may have end: And here you may expect that I ſhould ſay ſomething of the eternity of the torments of the damned;

ned; but I am not able, nor any one elſe ſufficiently to expreſs it: It ſhall continue *ten thouſand thouſand yeares, and after that an hundred thouſand times ten thouſand, and yet be no nearer end then at the firſt beginning.* Thou muſt think of it ſeriouſly thy ſelf, and pray to God to reveal it to thy ſoul, for none elſe ſufficiently can.

2. But beſides, as it is everlaſting, ſo is it *unabateable.* If a man were caſt into a fire, the fire coming about him, would in ſhort time blunt his ſenſes, and take away his feeling, and beſides, the materials of the fire would ſoon ſpend and waſte: But it is not ſo here, here is not the leaſt abatement of the horror, nor the leaſt inch of torment taken away throughout all eternity. It was a poor requeſt of *Dives* (one would think) that *Lazarus would dip the tip of his finger in water and cool his tongue:* A cold comfort, but one drop of water for the preſent, which would ſoon be dried, and yet that is denied him, he muſt have no abatement of his torment. Nor is there any abatement of thy feeling, but thou art kept in full ſtrength, and as long as God is God ſhall *Tophet* burn, and thou feel it.

Obj. But (may ſome ſay) this is preaching indeed, this would affright a man, and make him out of his wits: this is the way to make him goe hang himſelf, ſooner then be converted.

Sol. True, ſhould God let looſe the cord of our conſcience, it were the way (ſuch would be the terrours of it) to make a man find another cord, did not God reſtrain him. I deſire not by this

this to hurt you, but to ſave you. I am a meſſenger not ſent from *Abraham* (as *Dives* entreated) but from the *God of Abraham*, to forewarn you that you come not to that place of torment.

But now (Beloved) there is a way to eſcape this miſery, and that is by *Jeſus Chriſt*, Mat. 1. 21. He was for this end called *Jeſus, becauſe he ſaves his people from their ſins*, and conſequently from wrath: which how it is done I ſhall ſhew in a word, and that is

1. *By Chriſt Jeſus offered for us.* And
2. *By Chriſt Jeſus offered to us.*

By Chriſt offered for us, he muſt die for us, and if there be any death more curſed then other, that death muſt he die; if any more painful, that muſt he ſuffer. Thus he undertakes thy cauſe, and ſuffers what for ſin was due to thee.

And then being offered for us, he is offered to us, as we may ſee in the Sacrament, where there are two acts of the Miniſter, the one the breaking the bread, the other, the offering it to the people. Thou haſt as good warrant to take Chriſt offer'd, as thou haſt to take the bread and wine, which thou art commanded to receive. Thus I thought good to adde ſomething to ſweeten the reſt, that I might ſhew that there is a way to be freed from the bitter pains of eternal death.

PHIL. 2. 5, 6, 7, 8.

Let this mind be in you, which alſo was in Jeſus Chriſt, *who being in the form of God, thought it no robbery to be equal with God, but made himſelf of no reputation, and took upon him the form of a ſervant, and was made in the likeneſs of men; and being found in faſhion of a man, he humbled himſelf unto the death, even the death of the Croſs.*

YOU have heretofore heard that point of Chriſtian Doctrine which concerns the knowledge of our miſery, and wretched eſtate by nature. The ſubſtance of all is, *That we are the Children of wrath and diſobedience as well as others.* You ſee then in what ſtate every man ſtands, before he hath made his peace with God: as long as he ſtands on terms of Rebellion. You ſee what the Holy Ghoſt ſaith, *They are the ſons of diſobedience, and Children of wrath*

as well as others. This I tell you (as hath often been declared) not to diſcourage a ſinner, or to drive him to deſperation, but becauſe it's fit he ſhould know his eſtate in which he is. If they will try concluſions with God, if they oppoſe him, the Lord cometh with a *Bar of Iron, and will break them in pieces like a Potters veſſel. Thoſe mine enemies that will not have me to raign over them, bring them, and ſlay them before me.* It is fit every man ſhould know this; This part is only for this end, that it may awaken us, otherwiſe to what purpoſe do we preach unto you? Till the Law awaken us, we ſleep ſecurely in our ſins, till the dreadfull Trumpet of *mount Sinai* comes with *thundring and lightning*; as *Eph.4. Awake thou that ſleepeſt*, &c. Unleſs this awaken us, in what caſe are we? Men as ſleepers, that are a dreaming, as the Apoſtle ſpeakes, *Jude* 8. A ſleeping ſinner will be a dreaming ſinner: he never ſees things as they are in their proper ſhape: but he thinks with the Church of *Laodicea*, *That he is rich, and wants nothing when as he is poor, miſerable, blind and naked.* He thinks he ſhall be admitted into heaven as ſoon as the proudeſt: but this is a dream: *Iſa.29.8. As the hungry man dreameth, and behold he eateth, but when he awakes, behold he is empty; or as a thirſty man that dreams he drinketh, but awake, and behold he is faint.* Thus it is with us, we think we are entring upon the ſuburbs of heaven, and yet we are but in a dream, and in a ſleep.

Now being thus awaken, conſider with thy ſelf what thou haſt to do, when the dreadfull trumpet of the Law hath awakened thee: conſider thy ſtate; if thou ſleepeſt this night, Hell-fire will be thy Por-

portion. It were better for thee therefore to awake before the flames of hell-fire awake thee. Consider likewise that thou must not be led by thy self: thou must renounce thine own will. Our Estates may be pleasing unto us, to enjoy in a dream our hearts lusts here on earth; but consider, unless thou cross thy Will here, it shall be crossed hereafter: yea it shall be the *main cross a man shall have in hell, (besides the eternal weight of Gods wrath) that he can will or desire nothing, but he shall be crossed in it:* not the least thing he desires, but he shall have the contrary world without end: Learn then what a wofull thing it is to be our own lords, to follow our own lusts and pleasures, see what we shall gain by it: never shalt thou enjoy the least portion of thy will in the world to come; if thou wouldst have but a drop of cold water, thou shalt be crossed in it. Nothing thou desirest, but thou shalt have the opposite to it. Note Well.

Thus having truly and plainly shewed our Sinfulness, Wretchedness, and Cursedness by nature, I come unto the *second part* which I proposed; to wit, *Our Remedy, or our Redemption by Christ.* And God forbid that he should create man the best of his Creature for destruction. *What gain and profit is there in our blood?* Psalm 30. 9. *God is full of Grace and Compassion, and he considers that we are but dust.* And happy are we that we are but dust. Had we been more glorious Creatures, as *Angels*, we had not had the benefit of a Saviour. When they rebelled, God considered their mettal: And as with an high hand they rebelled, *So the Lord reserved them in everlasting chains under darkness unto the Judgement of the great* Our Remedy, or, our Redemption by Christ.

day, Jude 3. 1 Thes. 1, 10. They fell without a Redeemer; It is well for us that God considereth that we are but dust; *For by Jesus Christ he saveth us from the wrath to come.* It had been better for us never to have been born, then to be born fire-brands of hell. But now the point is, that we are *Brands pluckt out of the fire*, *Zach.* 3. 2. It is fit therefore we should know who is our Redeemer.

Now as I have shewed you the last day it is *Jesus Christ*: And here consider,

1. *Christ Jesus offered* for us for the satisfaction of Gods Justice, and this is his priestly office.

2. As there was no Remission without shedding of blood, therefore after the blood is shed, and the Priest offered himself, there comes a second thing, else we are never the better: and that is *Christ offered to us*: This makes up our comfort. Many talk of the extent of Christs Death and Passion, saying, he dyed sufficiently for us, which is an improper speech: For what comfort were this, that Christ was offered for us, if there were no more? A bare sufficiency in Christ serves not the turn: this were a cold comfort: As if a man that were in debt, & afraid of every Serjeant, & every Sheriffe should be told: Sir, there is money enough in the Kings Exchequer to discharge all your debts. This is very true, but what is that to him? what comfort hath he by it, unless the King make him an offer to come, & take freely for his discharge? And a cold comfort were it to us to know Christ to be sufficient for us, unless he invite us to take freely of the waters of life. *Ho, every one of you that thirsteth, come you to the waters*, &c. *Isa.* 55. 1. Thus unless Christ be

be offered to us, as well as for us, we are never the near.

Now to make this appear: Observe that in every Sacrament there are two acts of the Minister. The one hath Relation to God, a Commemoration of the Sacrifice, in which respects the ancient Fathers called it a *Sacrifice:* the other, the breaking of the *Bread,* and pouring out of the *Wine:* wherein there is a Commemoration of the body broken, and the blood shed, not as they are concomitants, the Wine in the bread, as the foolish Papists dream, for that were rather a commemoration of his life then of his death, when the blood runs in the veins. The commemoration of Christs death is made by separation of the blood from the body, and as there is one Act of the Minister in consecrating by breaking the body, and pouring out the blood, so there is a second Act which is ministerial. When the Minister saith, *Take, eat, This is my body*; as if Christ were present, and said, Come, Take my body, thou hast as free an interest to it, as when thou art invited to thy friends table thou hast right to the meat before thee. So that as Christ is offered for thee, so he is offered to thee: And what now should hinder thee, unless thou art one that will obstinately oppose thy own salvation, and say, *I will not have this man to rule over me,* thou canst not miscarry. But if thou wilt be thine own lord, perish in thine infidelity. Here be the keyes of the Kingdom of Heaven given unto Gods Ministers, unless thou wilfully oppose thine own salvation, and shut that door of salvation which Christ hath opened so wide for thee. See the ways of God are plain.

Christ hath paid a great price for thee, and then, as great as it is, he offers it to thee.

Now for the former of these, which is Christs satisfaction made unto the Father for us, I made choice of this place of Scripture, which sets it out particularly. Herein two things are to be observed.

1. *The person who it is that will thus humble himself*: the *Apostle* grounds his Exhortation on the fourth verse, where he tels us, *We ought not to look every man on his own things, but every man on the things of others. Let this mind be in you which also was in Christ Jesus.* If Christ had looked only on his own things, he might have saved himself a great deal of labor and pains. He being the Son of God, might as soon as he was born have chalenged a seat with God in Glory: He need not go *per viam*, He might be Comprehensor *in meta*: but he would pass on to his journeyes end in a thorny and troublesome way: *Let then the same mind be in you which was in Christ Jesus, who minded not his own things, but the good of others.*

2. *What it was wherein he humbled himself, he took upon him the form of a servant, and was obedient unto the death of the Cross.* The highest humiliation that can be, that he who is above all praise, whom Angels adored, that he should be brought from heaven to earth; and not only be a pilgrim there, but have a sorrowfull and pittifull pilgrimage; and at last to be cut off by a shamefull death from the land of the living: this humiliation hath no parallel.

The depth of the humiliation consists in the height of the person thus humbled; and were not he so high, it could have done us no good.

It's

It's no ſmall ſatisfaction that can appeaſe Gods wrath, therefore the Apoſtle to the *Hebrews* ſpeaking of *Melchiſedeck*, the type of Chriſt, concludes, *how great this man was.*

Conſider the invaluable price, how great he was, *who being in the form of God, he who was fellow, and fellow-like with God, as good as himſelf, as great as himſelf, was thus humbled*: It was the ſecond perſon in the Trinity, he, and no other that was thus humbled for thee; He was weary for thee, and reviled for thee, ſweated and fainted for thee; hungred for thee, and was buffeted for thee. It was he, the ſecond perſon of the Trinity, in proper ſpeech, without either Trope or Figure, ſhed his blood for thee, died for thee, and ſuffered all theſe things in his aſſumed nature, taking on him the form of a ſervant, though not in his divine. He remaining God alone, could not die, but yet die fain he would for thee, therefore he took thy nature on him, that he might die for thee in the aſſumed nature. He took not on him the nature of *Angels, but the ſeed of Abraham.* He being the fountain of life, and the Prince of our life, (and without ſheding of blood no Redemption could be wrought) having not blood to ſhed as God, therefore took our nature on him, as it is; *Heb.* 10. 5. *Sacrifice and offering thou wouldſt not, but a body thou haſt prepared me, then ſaid I, lo, I come, in the volumn of thy book it is written of me, to do thy Will O God.* As if he ſhould have ſaid, Lord, I am not able to accompliſh thy Will, or to beſubject to thee in thy nature, therefore thou haſt made me a man, that in the form of a ſervant, I might ſhew obedi-

obedience, which I could not while I was in nature equal unto thee. Now consider how great this person is that hath suffered all for thee. *Rev.* 1.5. *Jesus Christ who is the faithfull witness, the first begotten of the Dead, and the Prince of the Kings of the earth*: to have a great Prince bound like a thief, araigned, and executed, the consideration of this state of the person, would move a stony heart. *Rev.* 17.14. *He is the Lord of Lords, and King of Kings.*

Amongst men the Father is more honourable then the Son, and the Son is but a servant, untill he be emancipated, but it is not so in the Divinity; but the Father and the Son are both alike honourable.

Among men the Son hath the same specifical nature with the Father, but not the same individual: but it is not so in the Divinity: the Father and the Son there have the self same individual nature. *I and my Father are one, therefore there must be an equality.* The *Pharisees* themselves could draw this conclusion, that if he were the Son of God, he was equal with God. *John* 5.18. *Therefore the Jews sought the more to kill him, because he said, God was his Father, making himself equal with God:* A man would think how could that follow? He was but Gods Son: but Gods Son must be equal to the Father. *In making himself Gods Son, he made himself equal with God:* and therefore know upon this, and by this stands the point of our Redemption. If a pure and holy Angel had suffered never so much, it would not have availed for our Redemption. It is a price no man, nor Angel must meddle with all: It will require a greater Price. It was God himself that suffered in his

assumed

assumed nature: He, and no other person: (for we must understand, though Christ took on him the nature of a man, yet not the person of a man) here stands the point, the second person in the Trinity is the *Suppositum* of all this humiliation: and therefore observe when the point of suffering comes, there's a remarkable speech. *Zach.* 13. 7. Saith the Son to the Father, it was against his heart to smite him: the expression is a lively one, it went to his heart to smite one that was his equal, that did him no wrong, *Awake, O sword, against my Shepherd, and against the man who is my fellow.* You know of whom it is spoken by *Matthew*, *Mat.*26.31. *I will smite the Shepherd, and the sheep of the flock shall be scattered. The Lord is ready to break him*, Isa.53. The sword was as it were unwilling to smite. *The man that is my fellow?* A blow lighting on Gods fellow, equal with God, of what value is it? Consider the difference betwixt a man and a man; The State of a Prince makes great odds between that is done to him, and that is done to another man. When *David* would adventure himself into the battel: *Thou shalt, say they, go no more with us, least they quench the light of Israel*, 2 Sam. 21. 17. and more fully, 2 *Sam.*18.3. *Thou art worth ten thousand of us*: they would not hazzard the person of the King in the battel, Why? because *thou art worth ten thousand of us.* The dignity of a Prince is so great, that ten thousand will not countervail the loss of him. If this be the esteem and worth of *David*, what is the worth of *Davids Prince?* If thus with a King, what with the King of Kings, and Lord of Lords? This is a great ground of

the ſufficiency of Chriſts ſuffering. *Heb.9.13. If the blood of Buls and Goates ſanctifie to the purifying of the fleſh; how much more,* verſe 14. *ſhall the blood of Chriſt, who through his eternal Spirit, offered himſelf to purge your Conſciences from dead works to ſerve the living God?* It is not the offering of the body only, but he did it *through his eternal Spirit.* When the Martyrs and Saints offered themſelves a ſacrifice, they offered it *through the flames of their love,* and therefore embraced the ſtake; and love is deſcribed as ſtrong as death: but Chriſt did not offer his ſacrifice with the flames of his love, though love was in him the greateſt that ever was, *but with the everlaſting flames of his God-head and Deity,* with that fire from heaven which is a conſuming fire? He did the deed that will purge our Conſciences from dead works. *Act.20.28. Take heed unto your ſelves, and to the flock, over which the holy Ghoſt hath made you overſeers, to feed the Church of God which he hath purchaſed with his precious blood:* God hath purchaſed the Church with his own blood: Who's blood? Gods blood. The blood of God muſt be ſhed. *He who thought it no robbery to be equal with God,* muſt ſhed his own blood: As *Zippora* ſaith to *Moſes, A bloody husband haſt thou been to me, Exod.4. 25.* So may Chriſt ſay to his Church, a bloody Spouſe haſt thou been to me, that my blood muſt be ſhed for thee: *1 Cor.2. 8. Had they known, they would not have crucified the Lord of Glory,* that is, they would not have crucified God. He that was crucified, was the glorious Lord God. *Acts 3.15. You denyed the holy one, and killed the Prince of life.* Here's the matter, unleſs the Prince of life had been killed, thou couldſt not have

have life. This the Apostle sets down as the ground of all before; he comes to the particularities of his humiliation: and sets down, who it was who was thus humbled: He whom the Heaven of Heavens could not contain, he must descend unto the lower-most parts of the earth: that's a descent indeed: His Humiliation appears in this, that he who was thus high, became a man, *and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the Cross.* In this humiliation consider, I say, these two Points.

1. The person who was humbled.

2. The point of his humiliation. Some things hath regard to the whole course of his life, others to the conclusion or period of his life. All his life from his incarnation to his passion, was a continual thred of humiliation from his Cradle to his Cross, from his womb to his Tomb: so here is set down the humbled life of our blessed Saviour. For I would not have you think his humiliation consisted only in coming to the Cross, when they so mercilesly handled him: it cost him more then so: as sinners have the curse of God on them in their life, as well as in their death, so Christ must have a miserable life as well as an accursed death. Though the heat came at the end of the Tragedy, yet his whole life was a continual suffering. Consider the degrees of it.

Christs humiliation in life and death.

1. *He made himself of no Reputation,* ἐκένωσεν ἑαυτὸν, *he emptied himself:* It was the second person in the Trinity that thus humbled and emptied himself, (not in his divine nature, but his assumed,) of all his transcendent endowments.

Consider the particulars of it, he took on him the form of a servant; Was not this a great humiliation? *That the second person in the Trinity should stoop so low as to take on him the nature of one who is not worth the looking on?* that he should take dust and ashes upon him. *Psalm* 113. 5,6. Gods greatness is thus expressed, *Who is like unto the Lord our God, who dwelleth on high, who humbleth himself to behold the things in heaven, and in the earth*: What Humiliation is that? compare these two humiliations together. It is but an humiliation to cast but his eye upon the heavens, to look upon the most glorious of all his works, to look upon the Angels · *but what is man that thou so regardest him?* that thou shouldst not only look upon him, but take him up, & make him an inmate under thine own roof? this is a greater abasement. but here's a further degree, Christ during the time of his pilgrimage was content to deprive himself of his Glory, that he now enjoyes, by reason of his Hypostatical Union with the God-head, he deserves all honor and glory, *When he brought his first begotten into the world, he saith, And let all the Angels worship him.* Heb. 1. 6. *Every knee bows to him that is thus highly exalted. We see Christ crowned with glory and honor, all Dominion and Power being made subject unto him,* yet he for thirty three years and an half was content to be exiled from his Fathers court. *John* 17. 5. *Glorifie thou me with the glory I had with thee before the world was*; which is expounded in the *Proverbs*, where the Wisdome of God was shewn before the world was framed. *Prov.* 8. 30. *Then I was by him as one brought up with him, and I was dayly his delight, rejoycing always before him*; this was the work before the

the foundation of the world which God was doing, the Father was glorifying the Son, and the Son was glorifying the Father. The Father took infinite delight in the Son, and the Son took infinite delight in the Father, and the Holy Ghoſt in them both. To be deprived of ſuch a ſight, and ſuch a glory as this, and for thy ſake to be baniſht from that high Court; where not to enjoy that fulneſs of joy, was an emptying of himſelf: yet all this he did for thee.

The ſecond degree of his humiliation, that he might become a ſervant.

2. *He minded not his own things*, if he had, he might have preſently ſat at Gods right hand, where is fulneſs of joy for evermore: but his bowels yearned on us, and took upon him the form of a ſervant, and was found in ſhape of a man, that is, as an ordinary man: We know what the nature of ſervitude is. Every man naturally deſires liberty, but Chriſt that he might make thee free, was content to be bound as an Apprentice, and endure a ſervile eſtate. Chriſt both in reſpect of God and man took on him the form of a ſervant.

1. For him to be Gods ſervant was an Humiliation, though for us it be the greateſt honour to be Gods ſervants. Saint *Paul* makes it his prime Epithite, *Paul a ſervant of Jeſus Chriſt.* And David *calls himſelf the ſervant of the Lord, O Lord I am thy ſervant, truly I am thy ſervant.* But it was an Humiliation for Chriſt to become Gods ſervant. *For him who thought it no robbery to be equal with God* to become Gods ſervant, and to take a nature on him; that he might ſay, *My Father is greater then I; behold my Father and I were one*, but now taking on me a humane nature, I am made inferior to my Father, I am become his ſervant: *Behold my ſervant in whom I am well pleaſed*; Iſa. 53. By

his knowledge ſhall my righteous ſervant juſtifie many: there is much difference in ſervants. A free ſervant & a bond ſervant. A very bond-man doth Chriſt make himſelf, being man, and accounts it as great honour as may be, not only to be his Fathers ſervant, but his bond-man. Can I ſhew that there is any ſuch humiliation as this? Look on *Heb.* 10. 5. *Sacrifice and burnt offerings thou wouldſt not, but a body haſt thou prepared me*, theſe words have relation to that of the Pſalmiſt, *Pſalm* 40. 6. *Sacrifice and burnt offerings thou didſt not deſire, but mine ears haſt thou opened*; it is in the margent, *mine ears haſt thou digged, or haſt thou bored. The boring of the ear* was an expreſſion of everlaſting ſervitude. Another ſervant that had not yet his ear bor'd, might be free at the year of Redemption, at the ſeventh year: but if not, his ear was bored that he might be a ſervant for ever according to that, *Exod.* 21. 4. *He that loved his ſervice ſo well as to have his ear bored, is a ſervant for evermore. Mine ear Lord haſt thou bored, I will be thy ſervant for ever.* Chriſt took on him the form of ſuch a ſervant; nay, Chriſt was more then an ordinary ſlave: he was one bound to an everlaſting ſlavery, for he was the *Son of an hand-maid*: Now the Children of an hand-maid were not to go forth at the year of *Jubilee*. Exod. 21. *The wife and her Children ſhall be her Maſters, and he ſhall go out by himſelf*: meaning thus, he that was the ſon of an hand-maid, muſt be bound. *Partus ſequitur ventrem.* Now that Chriſt was the ſon of an hand-maid, we have *Maries* own confeſſion, *Behold th hand-maid of the* Lord, and *he hath looked upon the low eſtate of his hand-maid*, Luke 1. Hence *David* ſaith,

saith, *Psal.*116.16. *O Lord I am thy servant, and the son of thine hand-maid*: I am not only thy servant, but thy bond-servant: I am he who was born in thy house: and out of thy house I will never go. Thus is Christ a servant in respect of God.

But it is not only thus, he is not only a servant in regard of God, but he took on him the form of a servant *in respect of men too.* Look what relations are between men that have superiority, and Subjects, Christ, who was born a free child, yet made himself a servant unto man: he had a reputed father, but a true, and a natural mother: from the twelft year of his age till the thirtieth, he went with them, and was subject unto them, *Luke* 2.51. No Apprentice was more subject to his Master in his Trade, then he was to his reputed father; he kept him close unto his Trade. Look on him out of the family, in the Common-wealth: *He paid Tribute.* He might stand upon his priviledge: *Of whom do the Kings of the earth exact Tribute?* &c. they answer, *Of strangers: Then are the Children free.* If the son of a temporary Prince be free, how much more shall the Son of God be free? *But yet it behoves us to fulfill all righteousness.* He would be a subject unto *Cæsar*, and in recognition of his subjection he would pay Tribute, though he fetched it out of the fishes belly. Hence the Apostle tells us, *Rom.*13. *For this cause you pay Tribute to testifie your subjection.* Neither was Christ only a servant to them who were in some Authority, but generally among men he was in the state of a servant. *Mat.*20.28. *The son of man came not to be ministred unto, but to minister, and to give his life a ransom for many.*

many. Not to be a Maſter to command, and have others to attend him; but he came to be a ſervant; ſee in what eſteem he was had. We account a ſervant in the next degree unto a beaſt; for liberty is that whereby a man breaths, and a man were better be dead, then have his liberty took from him; and ſo Chriſt was not only a bond-man in regard of his Father, but in regard of men. In the eſtimation of men he was vilified for a bond-man: and that will appear by the price for which he was ſold. *It was thirty pieces of ſilver.* To conſider what the price was, is a conſiderable part of his paſſion. There is a Propheſie cited out of *Jeremy* in your books, but it is *Zachary*, though I have ſeen ſome copies which mentioned neither, but only, *according to the words of the Prophet*, it is *Zach.* 11. 13. *Caſt it unto the potter, a goodly price that I was prized at of them.* He ſpeaks it with diſdain, *And I took the thirty pieces of ſilver, and caſt them to the potter in the houſe of the Lord.* Exod. 21. 32. There is a place parallel to it, which will expound it clearly, *If an Ox ſhall puſh a man-ſervant, or a maid-ſervant that he die, the Owner of the Ox ſhall give to the Maſter of the ſervant thirty ſhekels, and the Ox ſhall be ſtoned.* It was the very price that was paid for a ſlave: *Thirty ſhekels*, which is 3 l. 15 s. in our money. A baſe eſtimation they had of Chriſt, as if he were a bond-man; the ſame price that was given for a ſlave that was killed by an Ox, for this ſame price was he ſold. In the ſecond book of *Joſephus*, cap. 12. *When Ptolomæus Philadelphus would redeem all the Jews which were bond-men: Its ſet down what he paid for a ſlave. There is ſet down a great ſumm of money, and the*

Chriſt accounted as a bond-man.

Exam. Joſeph. for the calcu. 1440000. drachms.

the number of the (x) *slaves: Here stands the valuation, divide the number of Drachms by the number of slaves, and you shall* (z) *find the quotient for every man* 120 *drachms; four Drachms make a shekel, thirty shekels was the ordinary rate cryed in the Market for the price of a bond-man.* Thus Christ took on him the form of a bond-man, not only Gods bond-man, but in the estimation of men so despicable, that they valued him at no higher rate then *thirty pieces of silver.* This is but the beginning and entrance on Christs humiliation, to be made in the similitude of sinfull flesh, and in the verity of true flesh. Christ had all infirmities, as weariness, hunger, thirst, which follow a sinfull man, which were not sinfull: such a nature he took upon him, and then he became obedient both by active and passive obedience. That which remains of the pains of his life to the passage of his dolefull death, we will speak of the next time.

(x) Which were, 120000.

(z) Have the quotient 120 Drachms. Four Drachms went to a Shekel: so divide 120. by 4. your quotient is 30. shekels for each man, which was the ordinary rate, &c.

FINIS.

PHIL. 2. 8.

And being found in fashion as a man, he humbled himself, and became obedient unto the death, even the death of the Cross.

IN these words, and those that went before, you see there is delivered unto us the point of the humiliation of the Son of God. It stands in this.

1. *That he took upon him the form of a servant, and was made in the likeness of man.* God the Son, the second person in the Trinity did assume our dust and ashes, unto the Unity of his own sacred person.

2. This humane nature being thus assumed, he was content to deprive himself a long time of that beatifical vision, which he might have still enjoyed, & in that time was as obedient, as the meanest and poorest servant of his Father. Nor was he only actively, but passively obedi-

obedient; *He was obedient unto the death*: he was content to lay down his life for our Redemption. And it was not every death that would serve the turn, but it must be the *death of the Cross*, the most accursed, shamefull and painfull death, that death which was most suitable, and best able to answer the wrath of God.

First, He humbled himself by taking our nature upon him: *He that thought it no robbery to be equal with God, took upon him the form of a man.* If it were an abasement for God to look upon heaven the most glorious of his works, how much more to take upon him a clod, or peice of this earth, and unite it to his own sacred person for ever. This was a descending indeed, he descended first that he might ascend. *Eph.4.9. Now that he ascended, what is it, but that he descended first into the lower parts of the earth?* That is, he descended into the womb of the Virgin; and it was a great abasement indeed for him thus to descend: Wherefore the *Psalmist* speaking of the wonderfull framing of the Babe in the womb, saith, *Psalm.139.15. My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth.* So that we see God descended into the lowermost parts of the earth, and there was he fashioned. A great humiliation it was for him to be thus inclosed. Thus did he humble himself in taking our nature. Had he taken the form of a King upon him, it had been a great humiliation; how much more, when he took on him the form of a servant? *He came not in state to be ministred unto, but to minister*, as we shewed the last day. Nor was he only his Fathers servant, but a servant

God fashioned in the lowermost parts of the Earth

of ſervants, and therein underwent *Canaans* curſe:
Gen 9.25. *A ſervant of ſervants ſhalt thou be.* Our Saviour became ſuch a ſervant. He which was the Author of freedom. *John* 8.26. *If the Son make you free, then are you free indeed.* He, I ſay, who was the Kings ſon and ſo the moſt free, the Author of it to all that enjoy any ſpiritual freedom, became a ſervant, that we which were ſervants might be made free.

But beſides this, its added here, that *he humbled himſelf.* Having taken on him the form of a ſervant, he *humbled himſelf.* Where we may obſerve what made the ſuffering of our Savionr ſo meritorious: It was becauſe it was active, free and voluntary. Our Paſſions are contrary to our Will: We are drawn to it, as it is ſaid of *Peter, When thou art old, they ſhall lead thee whether thou wouldſt not,* John 21.18. *Peter* dyed the ſame death our Saviour did, according to the external Paſſion: but they led him whether he would not. Our Saviour was an Actor in it; *Humbled himſelf.* A bare ſuffering God regards not ſo much, but when it is done willingly, and in obedience to God. And as he was obedient in his death, ſo alſo in his other
John 13. 21. paſſions. In the Goſpel, according to St. *John*, whereas the Text reads, *he was troubled*; the marginal note hath it, ἑαυτὸν ἐτάραξεν, *he troubled himſelf*: he was the *Author of his own ſufferings*, John 10.17. He was not humbled as a meer patient; but he humbled himſelf, and ſo it is ſaid in Scripture oft, *He gave himſelf for us*, and in all his paſſive obedience he had an eye to do the Will of God. The merit of his paſſive obedience ariſeth from a mixture with his active. This was a great part of his Prieſt-hood, his humbling.

bling. And how doth he take his Priest-hood upon him? it was by his Fathers call. *He was cal'd unto it as was Aaron.* Heb. 5.4. *No man*, saith the Apostle, *taketh this honor upon him, but he that is called.* Now Christ being called to it, he did it to follow his call. And thus he did it actively: it was not a bare suffering as those in hell suffer, but according to his Fathers call. Observe, *Heb.* 10.9. That place taken out of the Psalm, *I am come to do thy Will O God, &c.* What, was it only in his active obedience? No, it was thy Will that he should suffer: as the words following in the tenth verse import, *By the which Will we are sanctified, and by the body of Jesus Christ once offered*: so that Christ offered up himself to do his Fathers Will, so that his passive obedience was in his active. So *John* 10.17. *Therefore doth my Father love me, because I lay down my life, that I may take it up again; no man taketh it from me, but I lay it down.* Our Saviour when he laid down his life, put it off, as a man that puts off his cloak, and layes it from him. They wondred that he was dead so soon, it was because himself laid down his life. His soul then was not drag'd or forced out of his body. It was not only passive, but active obedience. *No man taketh it from me; I have power to lay it down, and I have power to take it up. This had I from my Father.* They are grosly deceived then, that say Christs active obedience was not free and voluntary, because he was commanded: for as well may they say, his passive is not voluntary, and so not meritorious, because it likewise was commanded, which none can deny. Thus Christs offering was a free-will offering, though it was a most bitter one;

yet this being a part of his Fathers Will, he went as voluntarily to the pains of the Croſs, as thou doſt to thy dinner when thou art throughly hungry. *For his meat and his drink was to do his Fathers will, Jo.* 4. 34. And this makes it of ſuch worth and efficacy, that he did it willingly: See it in the type that went before him, in *Iſaac*; *Iſaac* was grown up, he was no Babe, he was able to carry wood enough to burn himſelf when he went to be ſacrificed, and therefore ſure he had ſtrength; if *Iſaac* had pleaſed, he might have ran away from the old man his Father; yet he ſuffers himſelf to be bound, and to be laid upon the wood; a true type of our Saviour, his alſo was a free-will offering, and ſo a ſweet ſmelling ſacrifice unto God. It being the higheſt active obedience, it preſently pacifieth the wrath of his Father. *He humbled himſelf, and became obedient.* This obedience of our Saviour is the matter and ground of our Juſtification. *Rom.* 5. 18. *As by the offence of one, Judgement came on all unto condemnation; ſo by the righteouſneſs of one, the free-gift came on all to Juſtification of life.* By the obedience of this bleſſed Saviour many are made righteous; ſo that now our Saviours obedience followeth next.

Now this Obedience is twofold,
1. Active.
2. Paſſive.

Now this obedience is double. *Active* or *Paſsive*.

1. *Active*, And this was that whereby he did all the Will of his Father. The reaſon why he came into the world, if we look the place before alledged, will appear, *Heb.* 10. 5. *Wherefore when he cometh into the world, he ſaith, Sacrifice and burnt-offering thou wouldſt not have, but a body haſt thou prepared me. In burnt offerings and Sacrifice for ſin thou haſt no pleaſure, then ſaid I, Behold I come, in the volume of thy book it is written*

ten of me that I ſhould do thy Will, O God. When he cometh into the world, ſaith he, *Lo, I come.* For what? *to do thy Will, O God.* The reaſon why he came into the world, was, that he might be obedient unto his Father. *Thus it behoveth us* (ſaith he to *John*) *to fulfill all Righteouſneſs.* *John* wondred that he that was pure and ſpotleſs, ſhould come to him to be baptized. He knew Baptiſm preſuppoſed ſome ſin or blot, ſome ſtain or corruption to be waſhed off, and therefore its ſaid. *Mark* 1.5. *That there came unto him all the Land of Judea to be baptized, confeſſing their ſins.* And ſure if one ſhould come to *John*, and ſay, he had no ſin, and yet deſired to have been baptized by him, he had no right to Baptiſm: yet our Saviour ſaith, *Let alone, let it be ſo, that we may fulfill all Righteouſneſs.* I have no need indeed in regard of my ſelf: but I have taken upon me the form of a ſervant, and therefore what the loweſt of them muſt do, that muſt I do: therefore was I circumciſed, and therefore am I baptized. *I came not to deſtroy the Law, but to fulfill it.* And he fulfilled it to the utmoſt, both in his active and paſſive obedience.

Now for his active Obedience, it had a double τετέλεσται, *or conſummatum eſt.* Firſt, For his active Obedience in the whole courſe of his life. 1. For his active obedience in the whole courſe of his life.

I have glorified thy name, and finiſhed the work that thou gaveſt me to do. Would you know what it is to glorifie God in this world? *It is to finiſh the work which he giveth us to do.* Art thou a Miniſter? if thou wouldſt glorifie God, finiſh the work he gave thee to do; then mayſt thou ſay, *Glorifie thou me with thy Glory,* &c. But now Chriſts work was not all ended 2. For his active Obedience after his Death.

ed when he ſaid, he had finiſhed it; the greateſt part was behind, to wit, his *Paſsive obedience:* All the works of his life were done; of which actions, there Chriſt is to be underſtood: but then cometh his Paſſion, and that being finiſhed, there is ſomething to do yet after that: for he was to riſe *again to our Juſtification*: but for the oblation of the ſacrifice it was fully finiſhed. If we look upon our bleſſed Saviour in the whole courſe of his life. For,

1. Though he lived in a whole world of ſin, yet he was free from all manner of ſin.

2. He was inriched with all manner of good works, graces and vertue. Chriſt had both of theſe. He was free from any ſpot of ſin, though in the midſt of a wicked world: and there was nothing in him which could expoſe him to any temptations. He was continually aſſaulted, and yet he was ſpotleſs. *The Prince of the world came, and yet he found nothing in him.* Satan could find nothing in him whereon to faſten any temptation. *Such a Prieſt it became us to have, who was holy and harmleſs. Heb.7.16. Undefiled, ſeparate from Sinners.*

There is the *purity* of his nature, *he is holy*, and in his *carriage*, *harmleſs*; he did no man hurt. *Undefiled*, a pure, and innocent Lamb, *a lamb without blemiſh*, *ſeparate from ſinners*, and could not contract any guilt of ſin. Though he converſed with Publicans and ſinners at the Table, yet they could not infect him. *He knew no ſin, neither was there guile found in him*, 1 Pet. 1. 19. Therefore we ſee when it comes to the point that the Devil would tempt him, yet he himſelf muſt needs ſay, *What have I to do with thee thou holy one of God?*

God? He is forced to acknowledge him to be so. And so it we look on the place, where he saith, *I do the Will of my Father alwayes*, there likwise he shews himself the holy one of God. In a word, as he was thus obedient unto God, so was he subject to men too; to his *Father in the family*, and to *Cæsar in the Commonwealth*: As he taught, he did: subjection towards Governors was his Doctrine, & rather then he would not pay Tribute, he would have it out of the fishes belly: To shew a Recognition of his subjection unto higher powers, the text tels us, *He went about doing good. This man*, say they, *hath done all things well*: and at the last cast, when all the quarrels and Accusations were brought against him, they could bring nothing that could hold water: that he could boldly challenge them all, as it were, *which of you can accuse me of sin?* You that pick so many holes in my coat, come forth, spare me not, accuse me; yet at the last he is accounted a just man. *Judas* himself could acknowledge him to be blameless, and that *he had sinned in betraying his innocent blood*. *Pilates* wife could say to her husband, *Have thou nothing to do with that just man*: and *Pilate* himself *washed his hands, and would be free from the blood of that innocent person*. The thief *crucified* with him, acquits him; his whole life was a perfect obedience to the Law of God. *Christ is the end of the Law that the Righteousness of the Law might be fulfilled in us*, not by us, we are not able to fulfill the Law: but in us, Christ did it for us; and the Father is better pleased with the thirty three years hearty obedience of his Son, then if *Adam*, and all his posterity had been obedient throughout the whole course of the world; So

acceptable was this obedience to God. And thus much of his active Obedience.

2. Now for his *passive obedience*, his suffering. If our Saviour will be a sacrifice, he must be used like one; he must be slain, if he will make satisfaction to his Father for us. He must for our eating sower grapes, have his own teeth set on edge. Consider his humiliation both in life and death; if we look on the service of *Jacob*, under his Uncle *Laban*, his *service was an hard service, twice seven years did he serve the drought consumed him by day, and the frost by night, and the sleep departed from his eyes; twenty years hard service; fourteen years for his two wives, and six years for his cattle*, Gen. 31. 41. Our Saviour spent thirty three years in his hard service; and full oft did the sleep depart from his eyes. When *Israel* came to appear before *Pharaoh*; *My dayes*, saith he, *have been 130 years: few and evil have the dayes of thy servant been.* The true *Israelite* might say more. *Jacob's* days were few, but as few as they were, they were 130 years; but if we look upon our Saviours dayes, they were scarce a quarter so many.

And that is a part of our Saviours humiliation, that he was cut off *in the midst of his dayes.* If we look into the *Psalm*, we shall find it a curse on the *bloody and deceitfull man, that he shall not live out half his dayes.* The livelie part of a mans age, (from *Moses* his time to this day, in that *Psalm* of *Moses*, *Psalm* 90.) *is threescore years and ten*; half this is thirty five years; and our Saviour is taken off before this thirty five is expired. He was to take on him all the curses due to sinners, to the bloody and deceitfull man: he

is

is cut off and cropt off in the midst of his vigour: he that is that *Melchisedeck, that hath neither beginning, nor end of days, was cut off as a branch, lopt off as a twig from the land of the living*, Isa. 53. He's pull'd out, so his days were few, far fewer than *Jacobs*: he was not suffered to live out half his days: yet if we look upon his days they were evil too: evil enough as few as they were: full of trouble, and full of misery: from his first coming into the world to his last going out.

1. When he did descend into the lowermost part of the earth, *He was nine moneths in the womb of his mother*: and if we take the opinion of the Schoolmen, he had his full understanding and Judgement all that time, the free use of sense and reason, though I do not aver it to be a truth; only I say, if it be so, it makes his humiliation insupportable. What an extream burthen would it be to us to be so long in the womb, and in ripe understanding? therefore there was somewhat in that: But now:

2. Look at his coming forth into the world: though his mother were in her own City, yet he was so despicable, *that there was not room for them in the Inn.* Our Saviour, that should, one would think, have been brought into a stately Palace, was fain to have his lodging among the beasts, and a Cratch for his Cradle. The wise men when they came to worship him, found him in no better case: and what a disgrace was it, instead of a Palace, the Kings of the East should find our Saviour in a Cratch.

3. And now when eight days are over, he must have his skin cut off, he must be circumcised, and give the first payment or earnest of his blood. How ac-

painfull and irksom a thing Circumcision was, appears by that story in *Gen.* 34 where the sons of *Jacob* offering the *Shechemites* the condition of Circumcision, and they accepting it, it was so troublesome a thing, that by reason of their soreness and weakness by it, two of the sons of *Jacob*, *Simeon* and *Levi*, slew a whole City. The pain was so great that they could not manage their weapons, therefore two men slew thousands of them. Our blessed Saviour was thus served, when the eight dayes were over he was thus made sore, and this was the first effusion of his blood.

4 After the eight days are over, then come the forty days, and then he must be carried a long journey to be offered up to the Lord, and his mother, as if she had brought an unclean and impure thing into the world, must be cleansed and purified. And then she came to offer a sacrifice according to the Law of the Lord. *Luke* 2.24. *A pair of turtle doves or two young Pigeons:* But was this the Law? it were good if the Law were looked into. See *Levit.* 12.8. The Law is this, *She shall bring a Lamb, or if she be not able to bring a Lamb, then two Turtles, or two young Pigeons. If she be not able*; but the margent hath it, *If her hand cannot reach to a Lamb*, if she be so poor that she cannot offer a Lamb. As if the Text should have said, Alas poor *woman, poor Lady, all she had was not able to reach to a Lamb, so poor was she:* Doubtless her heart was as large as anothers but she was not able to offer a Lamb, and is therefore content with two Turtles.

5. Hence we may conceive in what state our Saviour lived

lived till he came into the Miniſtry: queſtionleſs in a poor houſe: and he made many a hungry meal, when his mother was not worth a Lamb. All that they had, muſt be by hard labor.

6. Now our Saviour, notwithſtanding after he had travelled that weary journey to *Jeruſalem*, muſt return again, and be ſubject to his Parents: but how? even as a ſervant in his Trade. They had not bread to ſpare, but what was gotten by hard laborious work. At his Fathers Trade, I ſay, for ſo its ſaid of him, *Is not this the Carpenter?* Its put in the nominative caſe, *The Carpenter.* *Mark 6.* And whereas this is caſt as a curſe on our firſt parents, and their ſeed. *Gen. 3. 49. That in the ſweat of their brows they ſhould eat their bread.* Our Saviour muſt undergo this curſe too: he muſt work hard for his living: with his own hands he muſt get a living for himſelf, and his poor mother by a laborious Trade. No wonder if he went many a morning without his bre k-faſt, and made many a hungry meal, that lived in ſo poor a houſe, and by ſo poor a Trade.

7. If we come now to the time he lived after he came from his Father and Mother, that ſame three years when he ſhewed himſelf more publickly in the world, and you ſhall find him ſubject to thoſe dangers, difficulties and diſtreſſes which accompany evil dayes. He was a Pilgrim, and had no abode: *The Foxes ha e holes, and the birds of the air, neſts, but the Son of man had not where to lay his head.* He was a diligent Preacher of the Goſpel, although he had neither Prebend, nor Parſonage; he had nothing of his own, but was relieved often by the Charity of

certain devout and religious women.

2. Beſides all the reproaches that could be caſt on a man, were laid on him; *This man is a Wine-bibber, and a Glutton; a friend of Publicans and ſinners.* And again, *Do we not ſay, well, thou art a Samaritan, that is, a Heretick? He was a caſter out of Devils;* and therein they denyed not, but he did good, but ſee the villany of it: *he was a good witch, as we call them,* and though he did good, yet it was by the help of *Belzebub:* when he drew near his death; ſee *Mark* 12. the Text ſaith, *They accuſe him of many things.* Few things are expreſſed, yet a great many comprehended in theſe words: thoſe that are expreſſed, are hainous and notorious crimes. Firſt, Againſt the firſt Table, they accuſe him of *Blaſphemy,* and therefore condemn him in the Eccleſiaſtical Court: *Do you hear his Blaſphemy?* ſay they. Then againſt the ſecond Table, they poſt him to the civil Court, and there they lay to his charge high *Treaſon againſt Cæſar:* for he, ſay they, *That maketh himſelf a King, is an enemy unto Cæſar;* and yet the *innocent Lamb* for all this *opened not his mouth.* Inſomuch that *Pilate* wondred he ſpake not a word in his own defence; and the reaſon was, becauſe he came to ſuffer, and to have all theſe ſlanders and reproaches put upon him, not to excuſe himſelf.

3. He led a life ſubject to dangers, when he went amongſt his own people, to preach the acceptable year of the Lord, they bring him upon an high hill, to the brow thereof, with a purpoſe to caſt him down, and break his neck. Others threaten to kill him too. The Devil here follows him with temptations, even to I-

dolatry

dolatry it self. *Mat.* 4. 6. *The Devil himself tempts him forty days, and then left him:* not as if he would return and tempt him no more, but as St. *Luke* renders it, *The Devil left him for a season*, Luke 4. not as if he intended to leave him quite, but to come and try him again. *The Scribes and Pharisees they tempt him too, and prove him with hard questions*, which if he could not answer, they would proclaim him an insufficient man, and all the people would have laugh'd him to scorn. Nor was this all his Ministry. All his life was as it were paved with temptations, every step was as it were a gin and trap to ensnare him.

4. Add to all this, that he was not like us, *He knew when, and by what death he should die:* He knew in all the time of his suffering what he should suffer, and what should come upon him at his death. If any of us should know that he must die a cursed, shamefull, and painfull death, and knew when it should be, it would marr all our mirth, and put us to our dumps in the midst of our jollity. Our Saviour in the midst of all his joy on earth, saith, *I have a Baptism to be baptized with:* he knew the cruel death which he should suffer on the Cross. And how is he pained, *till it be accomplished.* The pains of it run through all his life, and might well make his whole life uncomfortable unto him. In the twelft of *John* 23. a little before the Passover, saith he, *The hour is come that the Son of man shall be glorified:* and then verse 27. *Now is my soul troubled, and what shall I say? Father, save me from this hour.* When the time was drawing nigh, some five or six days before, the consideration of it troubled him, though he knew he should be glorified, yet the fright of it enwrapt

wrapt him with fear. *Now is my ſoul troubled; what ſhall I ſay, Father, ſave me from this hour.* Such a kind of life did our Saviour lead: few but evil were his dayes. As evil as few, he had no comfort in them.

Come we now to the point of his death, the laſt thing; and thoſe things that did touch him therein, are the *Curſe, Shame, and pain of it.* If there were any death more accurſed, he muſt die that death: If any death more ſhamefull, or more painfull then other, he muſt die that. All theſe do concur in the death of our Saviour which he ſuffered, in that death of the Croſs. It was the moſt accurſed, moſt ſhamefull, and moſt painfull death as could be deviſed.

Firſt, For the *Accurſedneſs* of it, there was no death that had a more peculiar curſe on it then this. Howſoever all deaths are accurſed when they light on one that is without Chriſt; but this death had a legal Curſe: for as there was a legal uncleanneſs, ſo there was a legal Curſe, and this was the curſe annexed to the Croſs; a type of that real Curſe. Now the type of a real Curſe, *Was hanging on the tree: Thou ſhalt bury him that day, for he that is hanged on a tree is accurſed by God*, Deut. 21.23. ſo the Son of God was made a Curſe for us, alluding unto this, *Galat.* And here we ſee the bleſſed Son of God, he in whom all the Nations of the earth are bleſſed: the fountain of all bleſſedneſs: We ſee him ſtand in ſo curſed a condition, to be made as it were as an *Anathema*, the higheſt degree of curſing that may be.

Secondly, Conſider the *ſhame* of it there is a place

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in the best of *Orators* that expresses the detestableness and shame of this death of the Cross. *Facinus*, &c. see what a gradation there is, it is hardly to be expressed in English. *Its a great fault to bind a Citizen of Rome and a Gentleman, what is it to beat him? what to crucifie him?* His Eloquence failed him there, as being not able to express the detestableness of it, and therefore the chief *Captain was afraid that he had bound* Paul, *after he had heard he was a free-man of Rome*, but then its worse to *beat* him; but what was it to *crucifie* him? Our blessed Saviour went through all these indignities. *First they come against him with swords and with staves, as against a thief. They sold him for a base price. They beat him with rods, pricked him, and after all, they crucified him.* Consider then the shame of it: he that was to be crucified, was stripped naked, as naked as ever he came out of his mothers womb: However the Painters may lie in it. And was not this a shame thus to be stripped before thousands? Wherefore it was a custome among the *Romans*, that the greatest King, if he were baptized, was to be stripped naked, which they did as a memorial of the shame of our Saviour. So shamefull a thing it was that they thought him unworthy to suffer within the wals. *Christ that he might sanctifie the people, suffered without the walls. Let us go with him out of the Camp bearing our reproach.* He was as a man unfit to suffer within the walls. *Pilate* thought he would meet with them when they were so violent to have him crucified, and therefore he joynes *Barabbas* with him, the vilest thief in the Countrey, and a Murtherer: so that *Peter* cast this in their teeth, *That they preferred a Murtherer before him. He was reckoned*

with the Transgressors, as it was propheſied of him before. *Iſa.* 53. *They crucifie him between two thieves*, as if he had been the Captain of them.

Thirdly, Conſider the *Pain* of the *Croſs*, *whom God raiſed up, having looſed the ſorrows of death*: not meaning there were ſorrows that Chriſt endured after his death, but its meant of the ſorrows that accompanied his death. It was the moſt dolorous death that ever could be endured. We ſcarce know what *Crucifying* is. The Chriſtian Emperors in honour of our Saviour baniſhed that kind of ſuffering, that none after him might ſuffer it: but yet it is fit we ſhould know what it was, ſince it was ſo terrible a thing. And here, as the Apoſtle ſaid to the *Galathians*, *Suppoſe you ſee Chriſt crucified before your face at preſent*. The manner of it was thus.

Firſt there was a long beam, on which the party was to be ſtretched, and there was a croſs-beam on which the hands were to be ſtretched: they pul'd them up upon the Croſs before they faſtened them; they pul'd him to his utmoſt length. And this is that the *Pſalmiſt* ſpeaks of, *Pſal.* 22. 17. *You might tell all my bones. His ribs were ſo ſtretched, as that they even pierced the fleſh: Conceive him now thus ſtretched with his hands and feet nailed to the wood: the ſtretching of Chriſt on the Croſs, was ſuch a thing as the working of the racke.* Imagine him before your eyes thus repreſented. Your ſins crucified him: *being thus ſtretched upon the Croſs to his full length, the hands and the feet were faſtned and nailed to the wood.* Its no ſmal torment to have the hands bored, eſpecially if we behold the place, it was through the lower part of the hand where the veins and ſinnews all met together: It's

a place that is full of sence, Consider withal the bigness of the nayles: *Psal.* 22. *They have digged my hands, to shew the* bigness of the spikes: for the original beares it, *They dig'd him.* Beleeve not the paynters: *Our Saviour had foure nayles: Not one through both feet as they describe it, but two through his hands, and two through his feet:* And that you may the better comprehend it, you must know that *toward the lower part of the cross, there went along a ledge or thre-shold whereto his feet were nayld*, otherwise the flesh would have rent by reason of the nails, if hee had hung by the hands alone.

Then comes the lifting up; as the serpent was lift up, so must Christ be lift. As when a man is stretched to the full length, and should be with a girk put up; its like a strapado, as it were the unjoynting of a man; and this is that the *Psalmist* speaks of, *All my bones are out of joint.* Consider withal the time how long it was. St. *Mark* saith, *cap.* 15. 25. *It was the third hour, and they crucified him.* In St. *John* it is the *sixt hour*, but the ancient and best Copies have the third hour, and so hath *Nonus. The ninth hour he gave up the Ghost*: so that it was six long hours by the clock that our Saviour did hang upon the Cross. And it was not with him as with other men, in whom extremity of pains disanul sense, and blunts pains, because they have not a perfect apprehension; but Christ was in his perfect sense all the while. All that the *Jews* could do, could not take away his life from him, till he would himself: and therefore it is said in *Mark*, *That immediately before he gave up the Ghost, that he cryed with a loud voice*, whereas others are wont at that time to be so weak that they

can ſcarce be heard to groan: but never was Chriſt ſtronger, nor never cryed louder, than when he gave up the Ghoſt. *Marke* 15.35. this of it ſelf made the *Centurion aſſoon as he heard it, conclude, certainly this man was the Son of God.* How doth he gather this from his crying? thus, For a man to be in his full ſtrength, and cry out ſo ſtrongly, and immediately to give up the Ghoſt, this is a great Miracle: *Truly this man was the Son of God.* This adds unto the greatneſs of his torment, that he had his full and perfect ſenſe: that he was ſix full hours thus on the Rack, and the extremity of pain took not away his ſenſe. He was as ſtrong at the laſt, as at the firſt.

Theſe things ſeriouſly weighed, Oh! how do they aggravate the depth of his humiliation? Seriouſly weigh them: they are miſerable, and lamentable matters; yet in theſe lie our comfort. Through theſe words is there a paſſage open for us into the Kingdom of Heaven: *when he had overcome the terrors of death, he opened the Kingdom of Heaven to all Believers*: theſe were now but the our-ſide of his ſufferings which did belong to man for his ſins. He ſuffered not only bodily ſufferings, but ſufferings in ſoul, and that he did in a moſt unknown and incomprehenſible manner; But now may ſome ſay,

Object. *Did Chriſt ſuffer the pains and torments of Hell?*

Sol. No, He ſuffered thoſe things that ſuch an innocent Lamb might ſuffer, but he could not ſuffer the pains of Hell. The reaſon is, becauſe, one thing which makes Hell to be Hell, *is the gnawing worm of an accuſing conſcience.* Now Chriſt had no ſuch worm.

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He had ſo clear a conſcience, as that he could not be ſtung with any ſuch evil.

Another great torment in Hell is *Deſperation*, ariſing from the appprehenſion of the perpetuity of their torments, which makes them curſe and blaſpheme God, and carry an inexpreſſible hatred againſt him; but Chriſt could not do ſo; he could not hate God: God forbid that Chriſt ſhould be lyable to theſe Paſſions.

But it is certain God the Father made an immediate impreſſion of pains upon his ſoul; his ſoul did immediately ſuffer: Look on him in the Garden, he was not yet touched, nor troubled by men, and yet he fell in a ſweat: Conſider the ſeaſon of the year; this was then when they that were within doors were glad to keep cloſe by the fire, he thus did ſweat in the garden, when others freez'd within; this was much: but to ſweat blood, thick blood, clotted, congealed blood (for ſo the words will bear it) not like that in his veins: and yet it came through his garments, and fell to the ground: this is a thing not to be comprehended. Our bleſſed Saviours encountring with his Father, he falls a trembling, & is overwhelmed as it were with the wrath, beſeeching God intenſively, ſaying *Father, if it be poſſible let this cup paſs from me*; thou mayſt give free pardon: which affections in Chriſt are ſuch a thing, as puſſels us all: we muſt not ſay Chriſt did forget for what he came: but he did not remember: theſe words proceeded from the ſeat of paſſion, which while it is diſturbed, reaſon ſuſpends its Acts. Chriſt had Paſſions, though no impurity in them. As take a clean Vial full of pure water from the fountain,

and ſhake it, it may be frothy, yet it will be clean water ſtill. Chriſt did not forget only he had the ſuſpenſion of his faculties for a time. As a man in a ſleep thinks not what he is to do in the morning, and yet he is not ſaid properly to forget. *He cryed, My God, my God, why haſt thou forſaken me?* He was contented to be forſaken for a time, that thou mighſt not be forſaken everlaſtingly, and this was no faint prayer: if you read the place in the *Pſalm*, *He cryed out unto God:* And *Heb.* 5. 7. Its ſaid, *who in the days of his fleſh when he had offered up prayers and ſupplications with ſtrong cries and tears.* He cryed to the Almighty: he made Gods own heart to pity: He would break, *Iſa.* 53. yet his heart is repenting, and rolled together, ſo that he ſent an Angel to ſupport and comfort him. *Pſal.* 27. thoſe ſtrong cries are expreſſed with a more forcible word, *My God, my God, why haſt thou forſaken me, why art thou ſo far from helping me, and from the words of my roaring?* Conſider how it was with Chriſt before any earthly hand had touched him, when he beſeeched God for his life: this ſhews the wonderfull ſuffering of Chriſt; and for that point, *Why haſt thou forſaken me?* Conſider it was not with Chriſt as with the Fathers, they ſuffered a great deal of puniſhment and taches, and would not be delivered, yet Chriſt was more couragious then they all. He had a ſpirit of fortitude, he was anointed above his fellows, & yet he quivers. *Our Fathers cryed unto thee, they truſted in thee, and were not conſumed; they were delivered: but I am a worm, and no man.* I can find no ſhadow of comfort. Lord, Why art thou ſo angry with me? this ſpeech came not from the upper part of the ſoul, the ſeat of reaſon, but from the lower part, the ſeat

of

of Passion: *My God, my God,* these were not words of desperation. He held fast to God; *Why hast thou forsaken me?* these are words of sense: thus you see the price is paid, and what a bitter thing sin is. God will not suffer his Justice to be swallowed up by Mercy. It must be satisfied; and our Saviour, if he will be a Mediator, must make payment to the uttermost farthing: Consider what a time this was when our Saviour suffered: The Sun with-draws her beams, the earth shakes and trembles: *what aileth thee, O thou Sun to be darkned, and thou earth to tremble?* was it not to shew his mourning for the death of its Maker? The soul of Christ was dark within, and its fit that all the world should be hung in black for the death of the King of Kings. But mark, when he comes to deliver up his life, and to give up the Ghost, *the vail of the Temple rent in twain, and that was the ninth hour*; which in the *Acts* is called the *hour of prayer*; it was at three a Clock in the afternoon. Hence it is said, *Let the lifting up of my hands be as the evening sacrifice.* The Priest was killing the Lamb at that time, there was a vail that severed the Holy of Holies, it was between the place of oblations, and the Holy of holies, which signifies the Kingdom of Heaven. Assoon as Christ died, the vail rent, and Heaven was open, the Priest saw that which was before hidden. Our Saviour, saith the Apostle, entred through the vail of his flesh unto his Father, and fit it was, that the Vail should give place when Christ comes to enter: But what becomes of Christs soul now? his soul and body were pul'd assunder, and through the vail of his flesh, as it were with blood about

about his ears he entred the Holy of Holies unto God, saying, Lord, here am I in my blood; *and here is blood that speaks better things then the blood of* Abel, that cries for vengeance, this for blessing and expiation of our sins.

FINIS.

JOHN

JOHN 1. 12.

But to as many as received him, to them gave he Power to become the ſons of God, even to them that believe on his Name.

HAving heretofore declared unto you the wofull eſtate and condition wherein we ſtand by nature, I proceeded to the Remedy, that God of his infinite Mercy hath provided for the recovery of miſerable ſinners from the wrath to come. And therein I propoſed two things, that our Saviour that was to advance us, and raiſe us out of this condition, when we had loſt our ſelves in *Adam*; *we having eaten ſowre grapes, he was to have his teeth ſet on edge*; *we accounted him ſmitten of God, and buffeted*; but we had ſinned, and he was beaten. That when the Lord in his wrath was ready to ſmite us, he underwent the dint of Gods ſword, and ſtood betwixt the blow and us; the blow light-

ed on him that was equal with God, and deſerved not to be beaten. *Awake O ſword againſt my ſhepherd, and againſt the man that is my fellow.* The ſword was unwilling to ſtrike him; and thus being ſmitten he became a propitiation for our ſins: *The chaſtiſement of our peace was on him.* He offered himſelf a ſacrifice: Here are two things conſiderable;

1. How Chriſt was offered for us.
2. How he is offered to us.

Firſt, For us, and ſo he offered up himſelf a *Sacrifice, a ſweet ſmelling Sacrifice unto God.* Mark the point *is*, he *is* not only the Sacrifice, but the Sacrificer. *He offered up himſelf*, ſaith the Apoſtle; He was the Prieſt, and it was a part of Prieſt-hood to offer up himſelf. The Sacrifices in the old Law that typified him, were only ſufferers. The poor beaſts were only paſſive: but our Saviour he muſt be an Actor in the buſineſs. He was active in all that he ſuffered: He did it in obedience to his Fathers Will, yet he was an Agent in all his Paſſion. *John* 11. 33. He groaned in Spirit, and was troubled; the Greek is ἐαυτὸν ἐτάραξεν; or (as it is in the Margent) *He troubled himſelf.* With us in our Paſſions it is otherwiſe: we are meer ſufferers. Our Saviour was a Conqueror over all his paſſions, and therefore unleſs he would trouble himſelf, none elſe could trouble him: unleſs he would lay down his life, none could take it from him; unleſs he would give his cheek to be ſmitten, the *Jews* had no power to ſmite it. *Iſa.* 50. 6. *I gave my back to the Smiters, and my cheek to them that pluckt off the hair, and hid not my face from ſhame and ſpitting.* In all theſe we ſhould conſider our Saviour, not as a Sacrifice only, but a ſacri-

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ficer alſo; an Actor in all this buſineſs: their wicked hands were not more ready to ſmite, then he was to give his face to be ſmitten, and all to ſhevv that it was a voluntary Sacrifice. He did all himſelf; *He humbled himſelf unto the death.* And now by all this we ſee what we have gotten: vve have gotten a Remedy and ſatisfaction for our ſins. That precious blood of that immaculate Lamb takes avvay the ſins of the world, becauſe it is the Lamb of God, under which elſe the World vvould have eternally groaned.

Object. *But doth this Lamb of God take away all the ſins of the world?*

Sol. It doth not actually take avvay all the ſins of the vvorld, but virtually. It hath povver to do it, if it be rightly applyed, the Sacrifice hath ſuch vertue in it, that if all the World vvovld take it, and apply it, it vvould ſatisfie for the ſins of the vvhole World: but it is here, as with medicines, they do not help, being prepared, but being applyed; *Rhubarb* purgeth choller, yet not unleſs applyed, *&c.* *Exod.* 39. 38. there is mention made of a *Golden Altar.* Chriſt is this Golden Altar, to ſhew that his blood is moſt precious: *We are not redeemed with ſilver and gold, but with the precious blood of Jeſus Chriſt.* He is that golden Altar mentioned in the *Revelation*, vvhich ſtands before the Throne. He was likevviſe to be a *brazen Altar*; for ſo much vvas to be put upon him, that unleſs he vvere of braſs, and had infinite ſtrength, he vvould have ſunk under the burthen. Its *Jobs* Metaphor: *Job* in his paſſion ſaith, *Is my ſtrength the ſtrength of ſtones? or is my fleſh braſs?* Job 6. 12. If Chriſts fleſh had not been braſs: if he had not been this brazen

Altar, he could never have gone through these: now he is prepared for us a sacrifice for sin. *Rom.*8.3. *For what the Law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin,* (*for sin*) make a stop there, *condemned sin in the flesh.* This same (*for sin*) hath not reference to (*condemned*) To condemn sin for sin is not good sence; but the words depend on this (*God sent his Son*) that is, God sent his Son to be a Sacrifice for sin, περὶ ἁμαρτίας, as the word is translated. *Heb.*10.6. *a sacrifice for sin.* It was impossible the Law should save us: not because of any transgression, or failing in the Law, but because our weakness is such, as that we could not perform the conditions; therefore God was not tyed to Promises; by reason then of the weakness of our flesh, rather then we should perish, *God sent his own Son in the likeness of sinful flesh, & in that flesh of his condemned all our sins*; we need not look that sin should be condemned in us, when he bare our sins on the tree, then were our sins condemned; therefore its said, *Isa.*53. *When he had made his soul an offering for sin*: that is in the Original (when he had made his soul, sin) then he *saw his seed*, Isa.57.

We come now to the second thing, if Christ be offered for us, yet unless he offer himself to us: unless any man may have interest in him, its nothing worth. Here then stands the Mystery of the Gospel, Christ when he comes to offer himself to us, he finds not a whit in us that is to be respected; nothing. And that is the ground of all disturbance to ignorant consciences; for there is naturally in men pride and ignorance, they think they may not meddle with Christ, with Gods

Mercy

Mercy; unleſs they bring ſomething, unleſs they have ſomething of their own to lay down. This is to buy Chriſt, to barter betwixt Chriſt and the ſoul: but ſalvation is a free gift of God. As the Apoſtle ſpeaks, Chriſt is freely given unto thee, when thou hadſt nothing of worth in thee. Faith when it comes, empties thee of all that is in thee: To whom be the Goſpel preached? to the dead. Now before Chriſt quicken thee, thou art ſtark dead, rotting in thy ſins. Here's the point then, when there is no manner of goodneſs in thee in the world. *In me*, ſaith St. *Paul*, that is, *in my fleſh there is no good thing*. When I have been the moſt outragious ſinner, I may lay hold on Chriſt. Chriſt comes and offers himſelf to thee.

Now when Chriſt offers, the other part of the relation holds, *we may take*. We have an intereſt to accept what he proffers. Conſider it by an example: If one give me a million, and I receive it not, I am never the richer: and ſo if God offer me his Son, and with him all things, I am nothing the better, if I receive him not. That he is born and given, what's that to us? unleſs we can ſay, *To us a child is born, to us a Son is given, Iſa. 9. 6.* Faith comes with a naked hand to receive that which is given; we muſt empty our ſelves of what is in us. Conſider thy eſtate, the Lord ſets down how it is with us, when he comes to look upon us. *Ezek. 16. 6. And when I paſſed by thee, and ſaw thee polluted in thy blood, I ſaid unto thee, when thou wert in thy blood, live.* Why is this ſet down? Its to ſhew how God finds nothing in us when he comes to ſhew Mercy. He finds nothing in us that is lovely; when he comes to beſtow his Son upon us.

For its laid, *Rev.*1.5, *That Christ loved us, and washed us from our sins in his own blood.* He doth first cast his love upon us when we are unwasht, as I may say unwasht and unblest: *When no eye pittied thee, and thou wast cast out in the open field; when thou wast in thy blood, I said unto thee, live;* when he comes to making up of the match, *verse* 9. *Then I washed thee with water, yea, I throughly washed away thy blood from thee, and I anointed thee with oyl: I clothed thee also with embroydered work, and shod thee with badgers skins, &c.* that is, when Christ comes to cast his affections on us, and to wed us unto himself, he finds us polluted, not with a rag on us. Full of filth, just nothing have we, he takes us with nothing; nay, we are worse then nothing: so that here is the point, what ground is there whereby a man that is dead, and hath no goodness in him, (make him as ill as can be imagined,) what ground hath he to receive Christ? Yes, *To as many as received him, to them he gave the power to become the sons of God. First, The receiving of Christ, and then comes Believing.* It is the receiving of this gift, that is the means whereby Christ is offered to us. The Apostle joyning the first and second *Adam* together, makes the benefit we have by the second to lie in the point of receiving. *Rom.*5.

Object. *If it be a free gift why is faith required?*

Sol. Because faith takes away nothing from the gift. If a man give a begger an Alms, and he reach out his hand to receive it, his reaching out the hand makes the gift never the lesse, because the hand is not a worker, but an instrument in receiving the free gift. *Rom.*5.15. *If through the offence of one many be dead,*

dead, much more the grace of God, and the gift by grace hath abounded unto many in Jesus Christ. And *verse* 17. *If by one mans offence death raigned by one, much more they that receive abundance of grace shall raign in life by one Jesus Christ*: here's the point then, God is well-pleased, and therefore sends to us. Wilt thou have my Son? with him thou shalt have abundance of Grace, and everlasting life, and my love too. There's no Creature in this place, but this shall be made good unto, if he can find in his heart to take Christ; thou shalt have a warrant to receive him. Now to receive Christ, is to believe in his name, and to draw near unto him. (The word *Receiving*) is a taking with the hand with free entertainment; as *verse* 11. immediately before the Text. Its not so properly Receiving as Entertaining. *He* came to his own, and his own received him not; they were like the foolish *Gaderens*, that prefer'd their pigs before Christ; they would rather have his room then his company: and so when Christ comes, and thou hadst rather be a free-man, as thou thinkest, and wilt not have him to raign over thee, then thy case is lamentable: Then self-will, self-have. The only point is, whether we come to Christ, or he come to us, there is a drawing near. If thou comest to Christ he will not put thee back; if Christ come to thee by any good motion, if thou shut not the door against him, thou shalt not miss him. *Rev.* 3. 20. *Behold I stand at the door and knock, If any man here my voice, and open the door, I will come in unto him, and sup with him, and he with me.* The Lord by the knock of his mouth, by the sword that comes out of his mouth, would fain come

come in, and be familiar with thee, and be friends with thee. If thou wilt not let him in, is it not good reason that (as in the *Canticles*) he with-draw himself? If he see thy sins, and would fain come in, what an encouragement hast thou to open? John 6.37. *He that cometh unto me, I will in no wise cast out.* Canst thou have a better word from thy Prince then this? When he holdeth out his golden Scepter, if thou takest hold on it, thou art safe, otherwise thou art a dead man: thou canst not have a greater security, all the point is, Faith is a drawing near unto Christ, and Unbelief is a going from him. *The Gospel is preached to those that are a far off, and to those that are near.* Eph. 2.17. *He came and preached peace to you that are a far off, and to them that are nigh.* Who were they that were a far off? they were those that had *uncircumcision in the flesh, without Christ, Aliens to the Commonwealth of Israel, ἄθεοι, those that had no hope*; to these Christ came, these that were a far off, by faith drew near: that expression is a singular one. *Heb.* 10.38. *Now the just shall live by faith*; What is that? *but if any man draw back*, that is, if any man be an Unbeliever, *my soul shall have no pleasure in him.* Faith makes a man come, & draw near to Christ. Its a shamefast bashfulness that makes a man draw back; its unbelief, if any draw back, and to believe is to go on with boldness.; *We are not of them which draw back unto perdition, but of them*, &c. What an excellent encouragement is this, *to come with boldness unto the Throne of Grace. that we may find help in time of need*? So that now let thy estate be what it will: if thou wilt not hold off, but dost entertain Christ, *though thy sins be as red as scarlet*, be not dis-

discouraged, *they shall be made as white as wool.* The very sinner against the Holy Ghost is invited; and why is that unpardonable? Can any sin be so great as to over-top the value of Christs blood? there is not so much wretchedness in the heart of man, as there is Grace, Goodness and Merit in Christ; but then it is unpardonable, Why? because its the nature of the disease that will not suffer the plaster to stick on. *It counts the blood of the Covenant, wherewith we should be sanctified, an unholy thing*: if this sinner would not pluck off the plaster, and tread it under foot, he should be saved; but this is it when God is liberal, and Christ is free, we have not the heart to take him at his word, and come, to open this Word, this is the point of all, this is the free preaching of the Gospel indeed, when a man hath nothing desirable in him, but is stark naught, and stark dead, and is not worth the taking up; that yet he may challenge Christ, and be sure of all. Unless thou hast Christ thou hast nothing by Promise, not so much as a bit of bread by Promise; if thou hast it, it is by Providence. *All the Promises of God are in him*, that is, Christ, *yea, and Amen*: *Ye are the Children of the Promise in Christ*, but you have nothing till you be in Christ.

The Question is, What must I do in this case, what incouragement shall I have in my rags? when I am abominable, worth nothing.

There are certain things that are preparations to a Promise, such as are Commands, Precepts, Intreaties, which incourage them to it, and then comes a proposition: I being a Believer shall have eternal life; If Christ be mine, I may challenge forgiveness of sins,

the favour of God, and everlaſting life: But how is Faith wrought? believe not that fooliſh conceipt that is too common in the world, that faith is only, a ſtrong perſwaſion that God is my God, and my ſins are forgiven: this is a fooliſh thing, a fancy; a dream, unleſs it be grounded on the Word of God. Its but a dream, elſe that will lead thee unto a fools Paradiſe: Nothing can uphold faith but the Word of God: here's the point, I being as bad as bad can be, what ground have I out of the word of God, of an Unbeliever to be made a Believer? Now we muſt not take every Text, but ſuch only as may be appliable to a dead man, one that hath no goodneſs in him, that is yet out of Chriſt: we were all ſwimming at liberty till this word catched us in: we never thought of the buſineſs before, till we were thus taken. Now there are certain degrees to get faith in us.

1. The firſt word is a *general proclamation*; *whereby Chriſt gives any one leave to come and take him.* Chriſt is not only a *Fountain ſealed*, as in the *Canticles*, but a *Fountain open for ſin and for uncleanneſs*, as in *Zachary*: ſo that now when he keeps open houſe, he makes proclamation, that none ſhall be ſhut out. He puts none back; ſins, not the greateſt that can be, can keep thee back: this is the firſt thing, and to confirm it, we have our Saviours own proclamation. *Iſa.* 55. 1. *Ho! every one that thirſteth, come you to the waters, and he that hath no money, come, buy, and eat: yea, come, buy wine and milk without money, and without a price.* A ſtrange contradiction, one would think; What! buy, and yet without money, and without price. The reaſon is, becauſe there is a certain thing which fools eſteem,

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a price which is none. *Rev.*3. 18. *I counsel thee to buy of me gold tryed in the fire*: Why? How must this be done? Truly thus; whensoever a sinner comes to Christ to have his sins pardoned, and to be a subject of Christs Kingdom, thou must not then be as thou wast, but thou must be changed. Thou must not live as thou didst before in the state of rebellion. Now to leave sin is not worth a rush, its not a sufficient price; but yet wee see a fool will esteem his own bables: I must lay down my lusts, I must lay down my covetousness, intemperance, *&c.* and a man thinks it a great matter thus to do: and to leave the freedom he had before, though it be a matter of nothing. When a rebel receives his pardon, is the Kings pardon abridged, because he must live like a subject hereafter? Why should he else seek for the benefit of a subject? This is said in respect of the foolish conceit of man, who thinks it a great price to forsake his corruptions. Again, *John* 7.37. with the same loud voice, *Christ cryed when he offered himself a Sacrifice for sin: he cryed at the time of the great feast, that all should come. In the last day, the great day of the feast, Jesus stood, and cryed, saying, if any man thirst, let him come unto me and drink.* In *ult. Rev.* there is a *quicunque vult*, that is it I pressed: Its a place worth gold. And these are the places which being applyed, make you of strangers draw near: but now these are not appliable to a man before he hath grace: every one cannot apply them. Never forget that place while you live: its the close of Gods H. Book, and the sealing up of his Holy Book: What's that? Its in *Rev.* 22. 17. *And the Spirit and the Bride, say, come, and let him that is a thirsty come,*

and drink of the water of life freely. Whosoever will let him come, what wouldst thou have more? Hast thou no Will to Christ? No Will to salvation? then its pity thou shouldst be saved. No man can be saved against his Will, nor blessed against his Will: If thou wilt not have Christ, if thou wilt try conclusions with God, then go further, and fare worse: but whosoever will, let him come. Oh! But I have a Will: Why, then thou hast a warrant, take Christ.

Object. *But O Sir, you are a great Patron of free-will: what? doth it all lie in a man's Will: Will you make the matter of taking Christ lie there?*

Sol. I say, if thou seest thou hast a Will, then thou hast a warrant: I say, not that this Will comes from thy self. Its not a blind faith will do thee good; the Word of God works faith in thee; thou hast not a Will to it born in thee. It is not a flower that grows in thine own Garden; but is planted by God: *John* 6.44. *No man can come unto me, except the Father which hath sent me, draw him.* What? Will Christ offer violence to the Will, and draw a man against his Will? No, there's no such meaning. Its expounded in the 65. verse, *No man can come unto me, except it were given him of my Father.* By this Christ sheweth what he meant. If thou hast a Will to come, thank the Father for it; for of *Him*, as in the *Philippians*, *we have both the Will and the deed.* Take for example that general proclamation in the book of *Ezra*, *Whatever Jew would might be free*, Ezra 1.3. So said the King that had power to make them free, *who is there among you of all his people, his God be with him, and let him go up to Jerusalem*

which

which is in Judah, *and build the house of the God of Israel.* Then we read, verse 5. *Then rose up the chief of the Fathers of* Judah *and* Benjamin, *and the Priest, and the Levites, and all them whom the Spirit of God had raised up to go up.* Observe here, though the proclamation were general, yet the raising up of the Will was from the Spirit of the Lord. We must not by any means take our will for a ground; the Will cometh from God: but if thou hast a Will, thou hast a warrant. Who ever will let him take the water of life freely without covenanting: say if thou had but a measure of faith, and such a measure of humiliation; for that were to compound with Christ: away with that, *whosoever will, let him come.* Christ keeps open house, *whosoever will, let him come: whosoever comes to him, he will not shut out. John 6.* If thou hast a heart to come to him, he hath a willing heart to receive thee; as it was with the *Prodigal* son, *the Father stayes not till he comes to him, but runs to meet him*: he is swift to shew Mercy, and to meet us, though we come slowly on towards him. But this is not all, there is a second gracious Word that is preacht to a man, not yet in the state of Grace. A man that keeps open house, he seldom invites any particularly, but if he come, he shall be welcome. Christ he keeps open house, but some are so fearfull, and so modest, that unless they have a special invitation, they are ashamed to come to Christ; they reason thus, if my case were an ordinary mans, I should come, but I am so vile and wretched, that I am ashamed to come; my sins have been so many, and so heavy, that I am not able to bear so great a weight, they are more in number

then the hairs of my head; and yet alas they are crying ones too: But hearken here a second word; Doſt thou think thy caſe more heavy becauſe thou art out of meaſure ſinfull. Lo, it pleaſeth God to ſend thee a ſpecial *invitation*, who findeſt thy ſelf diſcouraged with the great bulk and burthen of thy ſins. It pleaſeth God, I ſay, to ſend thee a ſpecial invitation. See *Mat.* 11. 28. Though all apply it not to this uſe, *Come unto me all you that labour, and are heavy laden, and I will give you reſt.* You of all others, are they that Chriſt looks for. Thoſe that can walk bolt upright in their ſins, that deſire to live and die in them: they will not look upon me, and I will not look upon them; they ſcorn me, and I ſcorn them: but you that are heavy laden, and feel the burthen of your ſins, are invited by Chriſt. Let not Satan then couzen you of the comfort of this word; that which Chriſt makes the latch to open the door to let himſelf in, we do uſually by our fooliſhneſs make the bolt to ſhut him out. Let thy wound be never ſo great, thou haſt a warrant to come, and be cured: be of good comfort then, as it was ſaid to blind *Bartemeus*, ſo is it to thee, Loe, *he calleth thee.* When Chriſt bids thee come, and gives thee his Word that he will heal thee, Come, let not the Devil or thy corruptions hinder thee, or make thee ſtay back: haſt thee to this City of Refuge: he hath engag'd his Word for thee, and he will eaſe thee: But now after all this there is a

Third Word, that though Chriſt keeps open houſe, ſo that who will, may freely come, and though he ſends ſpecial invitations to them that are moſt

moſt baſhfull, becauſe their caſe is extraordinary: What do you think now, that Chriſt will come with his ſouldiers, and deſtroy thoſe that do not come in? He might do it when he is ſo free, and invites thee, and thou turneſt it back again into his hand: but yet here's another Word of comfort, Chriſt doth not only ſend a Meſſenger to invite thee, who haſt no goodneſs in thee, *but he falls to beſeeching and intreating thee*, and that's a third word whereby faith is wrought in an Unbeliever. 2 *Cor.* 5. 10. *Now then we are Embaſſadors for Chriſt, as though God did beſeech you by us*; obſerve the place, *We pray you in Chriſts ſtead be reconciled unto God.* This is the moſt admirable word that ever could be ſpoken unto a ſinner: Alas! thou mayſt ſay, I am afraid that God will not be friends with me; why? he would have thee to be friends with him; do not then with the Papiſts make ſuch an auſtere God, as though he might not be ſpoken unto, as though thou mightſt not preſume thy ſelf, but muſt make friends unto him. *We have not an high Prieſt that is not touched with our infirmities.* Will the Papiſts tell me, I am bold if I go to God, or lay hands on Chriſt? I am not more bold then welcome. *Let us go with boldneſs to the Throne of grace.* We are commanded to do it: do not think but that he had bowels to weep over *Jeruſalem*, and he carried the ſame with him into heaven, when thou lieſt groaning before him, he will not ſpurn thee. *We pray you, and beſeech you to be friends*; therefore in this caſe make no doubt, its Gods good pleaſure to entreat thee, and therefore thou haſt warrant enough. Chriſt wept over *Jeruſalem*, and he is as ready to embrace thee. You have now three

words

words to make a man of an Unbeliever, a Believer: Is there, or can there be more then theſe? Open houſe-keeping, ſpecial invitations, Entreaties and Beſeechings? yet there is more then all this; which if thou haſt not a heart of ſtone, it will make thee believe, or make thee rue it. And that is,

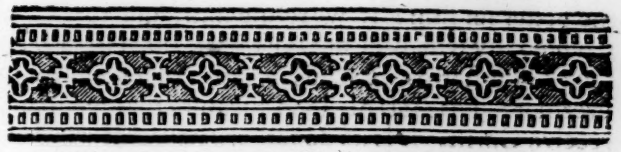
4. When God ſeeth all theſe things will not work with us, but we are ſlow of heart to believe, then he quickens us; and there comes a word of *Command. God chargeth, and commands thee to come*; and then if thou breakeſt his Command, be it to thy peril. It is the greateſt ſin that can be committed. Thou wilt not draw near to God becauſe thou art a ſinner: thou now committeſt a greater ſin then before: thou returneſt back, Chriſt unto God: thou bidſt him take his commodity into his hand again: thou wilt not believe: and this is an hainous crime. *John* 16. 8, 9. *And when the Spirit ſhall come, it ſhall reprove the world of ſin, of righteouſneſs, and of judgement: of ſin, becauſe they believe not in me:* this is that great ſin he ſhall convince the world of, becauſe they believe not in him. Of all ſins, this was the moſt notorious: this makes us keep all other ſins in poſſeſſion: It is not only one particular ſin, but it faſtens all other ſins upon us, be they never ſo many. When faith comes, it will out them, but till then they remain in thee; where there is no Commandment there is no ſin. How could it be a ſin in not believing, if I were not commanded ſo to do: but you ſhall here more then ſo. When the Apoſtle ſpeaks of excluding Rejoycing under the Law; *Rom.* 3. 37. *Where is boaſting, then ſaith he, it is excluded: By what Law? by the Law of works;*

works? *No, but by the Law of faith*: there is a *Law of works*, and a *Law of faith*. God doth not only give thee leave to come, and take him, and draw near unto him: but he commands thee, there's a Law: by the breach of that Law of faith thou art made guilty of a high sin. There's a full testimony of this. 1 *John* 3. 23. *And this is the Commandment, that we should believe in the name of his Son Jesus Christ.* If a man should ask, may I love my Neighbour? would you not think him a fool? because he must do it, he is commanded. So should a poor soul come, and say to me, may I believe? thou fool, thou must believe. God hath laid a Command upon thee, it is not left to thy choice: The same Commandment that bids thee love thy brother, bids thee to believe on Christ. To entreaty is added Gods Command, and therefore if thou shalt argue, what warrant have I to believe? Why, God injoyns it thee, and commands it. As the impotent man said, so mayst thou; *He that healed me, said unto me, take up thy bed, and walk:* This is the very Key of the Gospel, and this is the way to turn it right. When being thus clean naked, we have as it were a Cable put into our hands to draw our selves out of this flesh and blood.

5. The last thing is, if keeping open house, special Invitations, Entreaties and Commands will not serve the turn, then Christ waxeth angry: What, to be scorn'd, when he profer'd Mercy, and as it were invite all sorts, and compel them to come in by his Preachers, and by a peremptory Command? Then he falls a *threatning*, We are *not of those which draw back unto perdition*; if thou wilt not come upon

this Command, thou ſhalt be damned. *Mar.* 16. 16. *He that believed not, ſhall be damned.* Chriſt commands them to go into the *world, and preach the Goſpel to every Creature*, unto every ſoul this Goſpel which I ſpeak: If you will not hear, and believe, if you will not take God at his Word, you ſhall be damned. *John* 3. *He that believeth not, ſhall not ſee life, but the wrath of God abideth on him.* Here's an Iron ſcourge to drive thee, thou that art ſo ſlow of heart to believe. In Pſalm 78. where is ſet down Gods Mercy unto the *Iſraelites*: afterwards comes one plague upon another; *verſe* 22. it is ſaid, *They hardened their hearts as in the day of provocation.* This is applyed in *Heb.* 3. 12. to Unbelievers. *The Lord heard this, and was wrath, a fire was kindled againſt* Jacob, *and againſt* Iſrael. Why was this? becauſe they believed not in him, becauſe they truſted not in his ſalvation. Nothing will more provoke God to anger, then when he is liberal and gracious, and we are ſtraitned in our ſelves, hearden our hearts, and not truſt him: never forget this Sermon while you live, this is the net which Chriſt hath to draw you out of the world. I ſhal hereafter tell you what faith is, which is to receive Chriſt, and to believe in his name; but that will require a more particular explication: aud on that I ſhall enter the next time.

FINIS.



EPHE. 1. 13.

In whom ye also trusted after that ye heard the Word of truth, the Gospel of your salvation; In whom also after you believed, you were sealed with the Holy Spirit of Promise.

THE last time I entred on the declaration of that main point, and part of Religion, which is the foundation of all our hopes and comfort, namely, the offering of Christ unto us; that as he did offer himself a Sacrifice to his Father for us upon the Cross, so that which is the basis, ground and foundation of our comfort, he offereth himself unto us. And here comes in that gracious gift of the Father which closes in with God: That as God saith, *To us a child is born, to us a Son is given*, &c. so there is grace given us to receive him. And as the greatest gift doth not enrich a man, unless he accept it, and receive it; so this is

our caſe, God offers his Son unto us, as an earneſt of his love; if we will not receive him, we cannot be the better for him: If we refuſe him, and turn Gods Commodity which he offers us back upon his hand, then Gods ſtorms, and his wrath abides on us for evermore. That it is his good pleaſure that we ſhould receive Chriſt, it is no doubt, we have his word for it: all the point is, how we may receive him, and that is by *Faith*.

And in this Text is declared, how Faith is wrought, and that is by the Word of truth; *In whom alſo you truſted, after you had heard the Word of Truth*. Now after this Faith, there cometh a ſealing by the Spirit of God; *In whom alſo after you believed, you were ſealed by the Holy Spirit of Promiſe*. Now leſt a man ſhould through ignorance and indiſcretion, be miſled and deceived, there is faith, and there is feeling. Where this is not, I ſay, not that there is no faith; No: for feeling is an after thing, and comes after Faith. If we have Faith, we live by it; *But after you believed, you were ſealed*. You ſee then Faith is that whereby we receive Jeſus Chriſt, *and to as many as received him, to them he gave power to become the Sons of God, to as many as believe on his name*. The blood of Chriſt is that which cureth our ſouls, but (as I told you) it is by application. A Medicine heals not by being prepared, but being applied: ſo the blood of Chriſt ſhed for us, unleſs applied to us, doth us no good. In *Heb.* 12. Its called *the blood of ſprinkling*: and that in the 51. *Pſalm*, hath relation to it, where he ſaith, *Purge me with hyſop*. In the Paſsover there was *blood to be ſhed*, not to be ſpilt, *but to be ſhed*: and then to be gathered

up.

up again, and put into a Baſin, and when they had ſo done, they were to take a bunch of Hyſope and dip and ſprinkle, *&c.* Faith is this bunch of Hyſope that dips it ſelf as it were into the Baſin of Chriſts blood, and our ſouls are purged by being ſprinkled with it. In *Levit.* 14. 6. There was a bird to eſcape alive; but ſee the preparation for it, *You ſhall take it, and the ſcarlet, and the Cedar wood, and the Hyſop, and ſhall dip them, and the living bird in the blood of the bird that was killed,* &c. *and then you ſhall ſprinkle on him that had the leproſie ſeven times, and ſhall pronounce him clean, and ſhall let the living bird looſe into the open field.* We are thus let looſe, cleanſed and freed; but how? unleſs we are dipt as the living bird was in the blood of the dead bird, there is no eſcaping, unleſs we are dipt in the blood of Chriſt Jeſus this dead bird, and ſprinkled with this Hyſop, we cannot be freed.

So that now to come to that great matter, without which, Chriſt profiteth us nothing, which is *Faith.* The Well is deep, and this is the bucket with which we muſt draw. This is the hand by which we muſt put on Chriſt; *As many as are baptized put on Chriſt:* thus muſt we be made ready: we muſt be thus clothed upon, and by this hand attire our ſelves with the Son of Righteouſneſs. Wherefore I declared unto you that this Faith muſt not be a bare conceipt, floating in the brain; not a device of our own. The devil taking hold on this, would ſoon lead a man into a fools Paradiſe. To ſay, I am Gods Child, and ſure I ſhall be ſaved, I am perſwaded ſo: this the Devil would ſay Amen to, and would be glad to rock

men a ſleep in ſuch conceipts. Such are like the fooliſh Virgins, *That went to buy oyl for their Lamps*; and were perſwaded they ſhould come ſoon enough to enter with the Bride-groom; but their perſwaſion is groundleſs, and they are ſhut out. So ſuch groundleſs perſwaſions and aſſurances in a mans ſoul, that he is the child of God, and ſhall go to heaven, is not Faith; thou mayſt carry this aſſurance to hell with thee: This Faith is not Faith; *For faith comes by hearing*, and that not of every word or fancy, but by hearing the *word of Truth*. Faith muſt not go a jot further then the Word of God goeth. If thou haſt an apprehenſion, but no warrant for it out of the Word of God, it is not faith, for its ſaid, *After you heard the* Word *of Truth you believed*. So that we muſt have ſome ground for it out of the Word of Truth, otherwiſe it is preſumption, meer conceipts, fancy, and not Faith.

Now I ſhew'd unto you the laſt time how this might be; for while a man is an Unbeliever, he is wholly defiled with ſin, he is in a moſt lothſom condition, he is in his blood, filthy, and no eye pities him. And may one faſten comfort on one in ſuch a condition, on a dead man? And this I ſhew'd you was our caſe: When Faith comes to us, it finds no good thing in us, it finds us ſtark dead, and ſtark nought: yet there is a Word for all this to draw us unto Chriſt, from that miſerable Ocean in which we are ſwimming unto perdition, if God catch us not in his Net. Hearken we therefore to Gods Call: there is ſuch a thing as this Calling. God calls thee, and would change thy condition, and therefore offers thee his Son. Wilt

thou

thou have my Son? Wilt thou yield unto me? Wilt thou be reconciled unto me? Wilt thou come unto me? and this may be preacht to the verieſt Rebel that is. It is the only Word whereby faith is wrought. It is not by finding ſuch and ſuch things in us beforehand, No, God finds us as bad as bad may be, when he proffers Chriſt unto us. He finds us ugly and filthy, and afterwards waſhes us, and makes us good. It is not becauſe I found this or that good thing in thee, that I give thee intereſt in my Son, take it not on this ground. No, he loved us firſt, and when we were defiled, he waſht us with his own blood, *Rev.* Now there is a double love of God towards his Creatures.

1. Of *Commiſeration.*
2. Of *Complacency.*

That of *Commiſeration*, is a fruit of love which tenders and pities the miſerable eſtate of another.

But now there is another love of Complacency, which is a likeneſs between the qualities and manners of perſons: for like will to like: and this love God never hath but to his Saints after Converſion, when they have his Image inſtamped in them, and are reformed in their Underſtandings and Wills, reſembling him in both, then, and not till then bears he this love towards them. Before he loves them with the love of pity: and ſo God lov'd the world, that is, with the love of Commiſeration, that he ſent his only Son, that whoſoever believed in him might not periſh, but have everlaſting life.

Now we come to the point of Acceptation: the Word is free, and it requires nothing but what may con-

conſiſt with the freeſt gift that may be given. Although here be ſomething that a man may ſtartle at.

Object. *Is there not required a condition of faith, and a condition of obedience?*

Sol. Neither of theſe according to our common Underſtanding, do hinder the fulneſs and freedom of the Grace of the Goſpel.

1. Not Faith, becauſe Faith is ſuch a condition, as requires only an empty hand to receive a gift freely given. Now doth that hinder the freeneſs of the gift, to ſay, you muſt take it? Why, this is requiſite to the freeſt gift that can be given. If a man would give ſomething to a Begger, if he would not reach out his hand and take it, let him go without it, its a free gift ſtill; ſo that the condition of Faith requires nothing, but an empty hand to receive Chriſt.

2. Obedience hinders it not. I am required, may ſome ſay, to be a new man, a new Creature, to lead a new life: I muſt alter my courſe: and is not this a great clog and burthen? and do you account this free? when I muſt crucifie luſts, mortifie Paſſions, *&c.* Is this free when a man muſt renounce his own Will? Yes; It is as free as free may be; as I ſhewed you the laſt time. The very touching and accepting of Chriſt implies an abnegation of former ſinfulneſs, and a going off from other courſes that are contrary to him. If the King give a pardon to a notorious Rebel for Treaſon, ſo that now he muſt live obedient as a Subject, the King need not in regard of himſelf to have given the pardon; if he give it, it takes not from its freeneſs, that he muſt live like a Subject afterwards

wards; the very acceptance of the pardon implies it.

But now to declare Faith, and to open the Mystery thereof. Faith is a great thing: it is our life; our life stands in the practise of it: that as in the offering of Christ for us, there is given him a name above every name, *That at the name of Jesus every knee shall bow*: As, I say, in the purchasing of Redemption, so in the point of acceptation; God hath given unto this poor vertue of faith a name above all names. Faith indeed, as it is a vertue, is poor and mean, and comes far short of love: and therefore by the Apostle, love is many degrees prefer'd before faith, because love fills the heart, and faith is but a bare hand, it lets all things fall, that it may fill it self with Christ. Its said of the Virgin *Mary*, *That God did respect the low estate of his hand-maid*: So God respects the low estate of Faith, that nothing is required, but a bare empty hand, which hath nothing to bring with it, though it be never so weak, yet if it have a hand to receive, it is ἰσότιμον πίστις, *a like precious faith*, that of the poorest Believer, and the greatest Saint.

Now that we may come unto the point, without any more going backwards. In the words read, there is the point of faith, and a thing God confirms it withal, a seal: *In whom also after that you believed, you were sealed.* Faith is of it self a thing unsealed: the sealing with the holy Spirit of Promise is a point beyond faith; its a point of feeling, and not only of believing of Gods Word, but a sensible feeling of the Spirit: a believing in my soul, accompanied with joy unspeakable, and full of glory: of which sealing

we ſhall ſpeak more hereafter. Obſerve for the firſt.

1. *The Object of it, In whom you truſted.* We ſpeak of Faith now as it juſtifies, as it apprehends Chriſt for its Object: for otherwiſe Faith hath as large an Extent as all Gods Word. Faith hath a hand to receive, whatſoever God hath a mouth to ſpeak. What is the Object? *He in whom you truſted.* It is a wonder to ſee how many are deceived, who make the forgiveneſs of ſins to be the proper Object of faith. A man may call as long as he lives for forgiveneſs of ſins, yet unleſs there be the firſt Act to lay hold on Chriſt, in vain doth he expect forgiveneſs of ſins. Untill thou doſt accept Chriſt for thy King and Saviour, thou haſt no promiſe. We are never Children of the Promiſe till we are found in him. The proper and immediate Object of Faith is, firſt Chriſt, and then God the Father by him: for Faith muſt have Chriſt for its Object. I muſt believe in none elſe but God, in, and through Chriſt. Now that this is ſo, we may ſee in that famous place. 1 *Pet.* 1.21. When he had ſpoken of the precious blood of Chriſt, *the Lamb without blemiſh*, he goes on, and ſhews, *that he was manifeſted in thoſe laſt times, for you, who by him do believe in God, that raiſed up Chriſt from the dead, and gave him glory, that your faith and hope might be in God.* There is no true believing in God the Father, but by the Son. The proper Object of *Hope* and *Faith* is God, and he that doth believe, or hope, or truſt in any thing elſe, there is Idolatry in it; we believe in God by him: ſo that the primary Object of Faith is Chriſt. *Gal.* 3.26. *Ye are all the Children of God by Faith*

Faith in Jesus Christ. What's my Faith then? If thou wilt be the Child of God, receive, hold Christ Jesus, accept him for thy Saviour, and for thy Lord: He is the proper Object of thy Faith. Again, you must have Christ Jesus, and him crucified, that should be the highest knowledge in our account, *To know Christ, and him crucified*, and by it to accept him. Hereupon the Apostle to the *Romans*, when he speaks of faith, makes the Object of it Christ, and Christ crucified. *Rom.* 3.25. *Whom God hath set forth to be a propitiation through faith in his blood; to declare his Righteousness for the remission of sins that are past, through the forbearance of God.* Whatsoever then thou findest in Christ, is an Object of thy Faith. *John 6.* The point is, *He who eats my flesh, and drinks my blood*, that is, he who receiveth me, and makes me as his meat and drink, *shall be partaker of me.* Compare this, *Rom.* 3.25. with *Rom.* 5.9. for its worth comparing. We are said to be *justified by his blood*, Rom. 5.9. *By faith in his blood*, *Rom.* 3.25. Now both these come to one, and they resolve the point, and clear the Question, whether Faith in it self as a Vertue doth justifie, or in respect of its Object? surely its in respect of the Object. You that have skill in Physosophy, know, that heat if considered as a quality, its effects are not so great; but considered as an instrument, it transcends the sphere of its own activity; it doth wonders; for its the principle of generation, and many other strange effects. So here take faith as a Vertue, and its far short of love: but consider it as an instrument whereby Christ is applyed, and it transcends, it works wonders beyond its proper sphere; for the meanest

thing it layes hold on, is the Son of God. *He that hath the Son, hath life*, &c. Some would think this an hard kind of ſpeech, when we are juſtified by faith, we are juſtified by Chriſt, apprehended by faith: and yet that place is cleer to be juſtified by his blood: and faith in his *blood* becomes one faith. As if a man ſhould ſay, I was cured by going to the Bath: ſo faith comes unto me; faith is the legs. A man is not ſaid properly to be cured by going to the Bath, nor juſtified by coming to Chriſt by the legs of faith: but the applying of the Bath, the coming to Chriſt, and applying his vertue, to make him the Object of my faith, this is the way to be juſtified. As it is not the makeing and preparing of a plaiſter that cures, but the applying it; ſo that this concludes this point, that the true Object of faith is Chriſt crucified, and God the Father in, and by him. Here then is the point, thou muſt not look for any comfort in faith, till thou haſt Chriſt; and to think thou ſhalt ever have any benefit by God till thou haſt Chriſt, thou deceiveſt thy ſelf. It is impoſſible for a man to receive nouriſhment by his bread and drink, till he partake of it in the ſubſtance: ſo thou muſt partake of Chriſt before thou canſt receive any nouriſhment by him. Chriſt ſaith not thou muſt have forgiveneſs of ſins, or thou muſt have my Fathers favour, but take my body and blood, take me crucified. Buy the field, and the treaſure is thine: but thou haſt nothing to do with the treaſure, till thou getteſt the field. This is preferment enough, to have the Lords Promiſe to *Abraham, I am thy exceeding great reward: I am my wel-beloveds, and my wel-beloved is mine.* There is a

ſpiritual

ſpiritual match betwixt Chriſt and thee: there are many who are matcht with Chriſt, and yet know not how rich they are: when a man reckons of what he ſhall get by Chriſt only, when all his thoughts are on that, he marrieth the portion, and not the man: thou muſt ſet thy love on Chriſts perſon, and then having him, all that he hath is thine: how rich Chriſt is, ſo rich art thou: he muſt firſt be thine. *He that hath the Son hath life*, but the Son muſt firſt be had. Is there any now in this congregation who is ſo hard-hearted, as to refuſe ſuch a gift as this? When God ſhall give thee his Son, if thou wilt take him, is there any ſo prophane, as with *Eſau* to ſell his birth, *&c.* to purſue the poor pedling things of this life, and refuſe ſalvation, ſo high a gift? A gift which is not given to Angels, they think it an honour to wait at the Lords Table: they have not this precious food given to them; they never taſte it; and therefore many Chriſtians on ſerious conſideration would not change their eſtate for the eſtate of Angels. Why? becauſe hereby Chriſt is my husband, I am wedded to him, he is bone of my bone, and fleſh of my fleſh, which the Angels are not capable of. Our nature is advanced above the Angelical nature: *for we ſhall ſit and judge the world with Chriſt, judge the twelve Tribes of Iſrael*: And what an high preferment is this? Nay, obſerve this, and take it for a Rule. Never beg of God pardon for thy ſins, till thou haſt done this one thing, namely, accepted of Chriſt from Gods hands. For thou never canſt confidently ask any thing till thou haſt him: *For all the Promiſes of God are in him, yea, and Amen.* This may ſerve for the Object of faith:

to ſhew that the primary Object, is Chriſt crucified, and God by him. We come now to declare;

2. The Acts of faith what they are, and there is ſome intricacy in that too: There is much ado made in what part and power of the ſoul faith is: We muſt not proportionate the Act of faith according to our own fancy. For its no faith, but as it hath relation to the Word: now look, how is the Word preſented. *After you heard the Word of Truth, the Goſpel of your ſalvation.* Now the Word is preſented under a double reſpect.

1. Its preſented *Sub ratione veri*; *After you had heard the word of Truth*; and there comes in the Underſtanding.

2. Then *Sub ratione boni*, as a good word, that ſo we ſhould lay hold on it, and here comes in the Will. For the Will, we ſay, challenges that which is good for its Object: Now the Goſpel of ſalvation is a good Word, *its glad tidings worthy of all acceptation, that Chriſt Jeſus came into the world to ſave ſinners.* And now as the Word is preſented as a good Word, ſo muſt my Act of faith be anſwerable unto it. See in *Heb.* 11. 13. The act of faith anſwering hereto, *Theſe all died in faith, not having received the Promiſes.* What did their faith to them? It made them *ſee the Promiſes a far off, and they were perſwaded of them, and embraced them, and confeſſed that they were ſtrangers and pilgrims in the earth.* So that by comparing place with place, it appears that firſt this Goſpel was preſented *as the Word of Truth, they were perſwaded of it.* It is the firſt Act of Faith, *to perſwade men of the truth of the Word:* and then as it is a *good word*;

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they embraced it: these are the two arms of faith: *as true, it perswades me, as good, I embrace it.* We must not now be too curious in bringing in Philosophical Disputes, whether one Vertue may proceed from two faculties; whether Faith may proceed from the Understanding and the Will. The truth is, these things are not yet agreed upon; and shall we trouble our selves with things not yet decided in the schools, as, whether the practical Understanding and the Will be distinct faculties or no? The Word of God requires that I should believe with my whole heart. *Act.* 8. 37. *As Philip told the Eunuch, if thou believest with all thy heart, thou mayest:* If with the heart: but with what faculties may you say? Why, I tell thee, believe with thy whole heart: and what! shall I peece and devide the heart, when the whole is required? Now to come to these two: The Word is presented,

1. *As a true Word.*

2. *Then as a good Word; a word like Gospel, like salvation.*

1. *As a true Word. And the Act of faith* answering thereto, is called in Scripture γνῶσις, and ἐπίγνωσις, *Knowledge* and *Acknowledgement*, 1 *Titus* 1. 1 *Peter* 3.

1 *Knowledge*, that's a thing requisite: Why? because if there be a Remedy able to cure a mans disease: if he do not know it, what is he the better for it? Knowledge is so essential unto Faith, that without it there can be no faith. In *John* 17. 3. the terms are confounded, the one put for the other: *This is life eternal, to know thee to be the true God, and whom*, &c.

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to know thee, that is, *to believe in thee*, becauſe knowledge is ſo eſſential to belief, as one cannot be without the other: thou canſt not believe what thou haſt never heard of: *I know*, ſaith Job, *that my Redeemer liveth*, that is, *I believe he liveth*: and hereupon its ſaid in *Iſa.* 53. *By his knowledge ſhall my righteous ſervant juſtifie many*: Knowledge is an Act primarily requiſite to Faith? to be juſtified by his knowledge, is to be juſtified by faith in his blood; this then is the firſt thing, that I know it to be as true as Goſpel: then comes the acknowledgement.

2. *The Acknowledgement.* Joh. 6. 69. *We know, and are aſſured that thou art that Chriſt.* This is an aſſurance: I ſay, not the aſſurance of my ſalvation: for that is another kind of thing: but an aſſurance that God will keep touch with me, will not delude me, but that if I take his Son, I ſhall have life; I ſhall have his favour. When God illuminates me, I find all things in him, when I have him, I am made. When the Underſtanding clearly apprehends this, then comes the next word, it is the Goſpel of ſalvation, there being a knowing and acknowledging the Act of the Underſtanding: then comes the Will, and it being,

2. Propounded as a good word, then follows,

1. *Acceptation.*

2. *Affiance.*

1. *Acceptation*, which receives Chriſt. 1 *John* 12. *As many as received him, to them he gave power to become the ſons of God, even to as many as believed on his name.* Then a man reſolves, I will take God on his word, and thereupon follows.

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A reſting or relying on God, which is a proper act of faith. I need no other place then *Rom.* 10. 13. *Whoſoever ſhall call on the name of the Lord ſhall be ſaved: But how ſhall they call on him on whom they have not believed?* that is, on whom they have not repoſed their confidence. Mark the Apoſtle, *How ſhall they call on him, on whom they have not believed?* That Faith which was in the antecedent muſt be in the concluſion: therefore our faith is a relying on God: and ſo in this place this truſt is made the ſame with faith; as it is in the Text, *in whom you truſted, after you had received the word of Truth:* for our truſt and belief there is the ſelf-ſame word, —— *Nimium ne crede colori:* this (*Credo*) is to have a great confidence in fleeting and fading things; and ſo it is in juſtifying faith. If I have a knowledge of God, and acknowledgement of him, and from my knowing, my will is conformed to accept Chriſt; and if when I have accepted him, I will not part from him; this is faith, and if thou haſt this faith, thou wilt never periſh: ſuppoſe thou never hadſt one day of comfort all thy life long, yet my life for thine thou art ſaved. Perhaps by reaſon of thy ignorance thou haſt no feeling, yet if thou conſent, thou art juſtified; its the conſent makes the match. If thou conſent to the Father, and take Chriſt the Son, know it, or know it not, thou haſt him; though thou knoweſt not whether thy ſins are forgiven; yet as long as thou keepeſt thy hold, all the Devils temptations ſhall never drive thee from him: thou art juſtified, and in a ſafe caſe, though ignorance and other things in thee cauſe thee not to feel it, if thou layeſt hold on him for his ſake, thou art apprehended.

Object. *Now then this is an easie matter, you will say.*

Sol. Not so easie a matter as you guess it to be. It were easie indeed, were there nothing but saying the word to make man and wife; there are terms and conditions to be agreed upon. God casts not his Son away, he looks there shall be conditions on thy side; he must be thy King and Head, if thou wilt have him to be thy husband. But what shall I get by him, then saith the wife? Get? there is no end of thy getting. *All is thine, Paul, Apollos, Cephas, Life, &c. Thou art Christs, and Christ is Gods.* Every man will take Christ thus for the better: but there's somewhat else in the match. If thou wilt have him, thou must take him for better, for worse, for richer, for poorer. Indeed there are precious things provided for you. *Its your Fathers good pleasure to give you the Kingdom*; you shall be Heirs with Christ, but for the present, while you are in the Church Militant, you must take up your Cross; you must not look for great things in this world: In this world you must have tribulation, you must deny your selves, and your own Wills. What? would you have Christ the wife, and you the husband? No, If you think so, you mistake the match. Christ must be the Husband and the Head; and as the wife promises to obey her husband, to stick to her husband in sickness and in health, and to forsake all others; so Christ asketh, wilt thou have me? if thou wilt, thou must take me on these terms, thou must take my Cross with me, thou must deny thine own Will, yea, it may be thine own life also. Let a Christian consider all these things, these are the words,

words, and these are the benefits, and then compare them together, & then if he can say, I will have Christ however, for I shall be a saver by him, I'le take him with all faults, & I know I shall make a good bargain, therefore I will have him on any terms come what will; when a man can have his will so perpendicularly bent on Christ, that he will have him, though he leave his skin behind him, there's a true acceptation of him. We must not here distinguish with the Schools about *Veileities*, a general wishing and woulding, and *true desires* after Christ: Wishers and Woulders never thrive; but there must be a resolution to follow Christ through thick and thin, never to part with him: a direct Will is here required. And therefore Christ bids us consider before-hand what it will cost us. *If any man come to me, and hate not Father and mother, wife and children, and his own life also, he cannot be my Disciple.* Do not think that our Saviour here would discourage men from love. Doth the God of love teach us hatred? The phrase in the Hebrew is loving less, as it is said, *Jacob have I loved, and Esau have I hated*; that is, loved less. *If a man hath two wives, one beloved, and the other hated, and they have born Children, both the beloved and the hated.* By hated is not meant, that the man hated one wife, but less loved her then the other; *so if any man come to me, and hate not father and mother*, and that is, if he love not all less then me; and that it is so, we may see it expounded by our Saviour. *Mat.*10.37. *He that loveth father or mother more then me is not worthy of me.* There Christ expounds it. He that will follow Christ in calm weather and not in a storm, is not wor-

thy of him. *Luke* 14. 28. *which of you intending to build a Tower, ſitteth not down firſt, and counteth the coſt, whether he have ſufficient to finiſh it?* What is that to the purpoſe? See *verſe* 33. *So likewiſe whoſoever he be of you, that forſaketh not all that he hath, cannot be my Diſciple.* Its a ſmall matter to begin to be a Chriſtian, unleſs you conſider what it will coſt you. *Do you think it a ſmall matter to be the Kings ſon?* think not on ſo great a buſineſs without conſideration what it will coſt you. It will be the denying of your own wills. You muſt be content to follow naked Chriſt nakedly: follow him in his perſecution and tribulation, in his death and ſuffering, if thou wilt be conformable to him in glory. When this caſe comes, it makes many draw back, as the rich man in the Goſpel, when he muſt forſake all, he drew back. When troubles ariſe, many are offended; ſo when it comes to a point of parting, they go back.

Now we come to ſpeak one word of *the ſealing in the Text. After that ye believed, ye were ſealed with the holy Spirit of Promiſe.* This ſealing, which is a point of *feeling* is a diſtinct thing of it ſelf from faith; no part of faith. If I have faith, I am ſure of life, though I never have the other: theſe are two ſeals. We put to our ſeals to the counter-part that is drawn betwixt God and us.

The firſt *ſeal is our faith.* I have nothing but Gods Word, and indeed I have no feeling, yet I venture my ſalvation, and truſt God upon his bare Word. I will pawn all upon it: *He that believeth,* ſaith *John, hath ſet to his ſeal that God is true.* If men doubt, and truſt God no further then they ſee him, it is not faith. But

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when God gives me a good word, though I am in as much distress as ever, yet I trust, though it be contrary to all sense, or outward seeming, yet I put to my seal, and trust him still.

Then comes Gods counter-part. God being thus honoured, that I believe his Word, though contrary to all sense and feeling, even his bare Word; then God sets to his seal, and now *the Word comes to particularizing.* Before it was in general, now it comes and singles out a man, *Say thou unto my soul, that I am thy salvation,* Psalm 35.3. that is, as I did apply the generality of Gods Word unto mine own case to bear me up against sense and feeling: then comes the Spirit of God, and not only delivers generalities, but saith unto my soul, *I am thy salvation.* This is called in Scripture a manifestation, when God manifests himself unto us; as in *Isa.* 60. 16. *Thou shalt suck the milk of the Gentiles, and shalt suck the brest of Kings, and thou shalt know that I the Lord am thy Saviour and thy Redeemer,* &c. that is, when we have made particular application by Faith, God will put to his seal, that I shall know that God is my strength and my salvation: I shall know it. *John* 14.21. *He that loveth me shall be loved of my Father, and I will manifest my self unto him.* Christ comes and drawes the Curtains, and looks on with the gracious aspect of his blessed countenance. When this comes, it cheers the heart, and then there are secret love-tokens pass betwixt Christ and his beloved. *Rev.* 2.17. *To him that overcometh will I give to eat of the hidden Manna, and will give him a white stone, and in the stone a new name written, which no man knows, save he*

that receives it, that is, there is a particular intimation that I ſhall know of my ſelf more then any other; more then all the world beſides. *Its ſuch a joy as the ſtranger is not made Partaker of: ſuch joy as is glorious and unſpeakable; ſuch peace as paſſeth all underſtanding.* One minute of ſuch joy overcomes all the joy in the world beſides.

Now conſider, ſure there is ſuch a thing as this joy, or elſe do you think the Scripture would talk of it, and of the Comforter, the Holy Ghoſt, *by whom we know the things that are given us of God.* There is a generation in the world that hath this joy, though you that know it not, do not, nor cannot believe it, there is a righteous generation that have it; and why doſt thou not try to get it? do as they do, and thou mayſt obtain it likewiſe. *The ſecrets of the Lord are revealed to them that fear him:* Theſe are hidden comforts; do you think God will give this joy to thoſe that care not for him? No, The way is to ſeek God, and to labour to fear him. The ſecrets of the *Lord are revealed to ſuch, and ſuch, only as fear him*; do as they do, and follow their example, and thou mayſt have it likewiſe.

Object. *Many have ſerv'd Chriſt long, and have not found it.*

Sol. Its long of themſelves; you are ſtraightned in your own bowels, or elſe, *Open your mouths wide, and God will fill them.* No wonder that we are ſo barren of theſe comforts, when we be ſtraitned in our ſelves. There is a thing wondrouſly wanting amongſt us, and that is *Meditation.* If we could give our ſelves to it, and go up with *Moſes* to the

the Mount to confer with God, and seriously think of the price of Christs death, and of the joyes of heaven, and the Priviledges of a Christian; if we could frequently meditate on these, we should have these sealing days every day, at lest oftner. This hath need to be much pressed upon us; the neglect of this makes lean souls. He that is frequent in that, hath these sealing days often. Couldst thou have a parle with God in private, and have thy heart re-joyce with the comforts of another day, even whilst thou art thinking of these things, Christ would be in the midst of thee. Many of the Saints of God have but little of this, because they spend but few hours in Meditation. And thus as this hour would give leave, have we proceeded in this point.

FINIS.

1 COR. 11. 29.

For he that eateth and drinketh unworthily, eateth and drinketh Damnation to himſelf, not diſcerning the Lords body.

I Have heretofore declared unto you the ground of our ſalvation, and have repreſented unto you, firſt, Chriſt offered for us, and ſecondly, Chriſt offered to us. Now it hath pleaſed Almighty God, not only to teach us this by his Word; but becauſe we are ſlow of heart to believe, and conceive the things we heare, it pleaſes his glorious Wiſdom to add to his Word his *Sacraments*, that ſo what we have heard with our ears, we may ſee with our eyes, being repreſented by ſigns.

There is a viſible voice whereby God ſpeaks to the eyes: and therefore we find in *Exod.* 4. 8. *God bids* Moſes *that he ſhould uſe ſigns*, ſaying, *It ſhall come*

to pass, if they will not believe thee, neither hearken to the voice of the first sign, that they will believe the voice of the latter sign. Signs you know are the Object of the eye, and yet see, they have it as it were a visible voice, which speaks to the eye. Now God is pleased to give us these signs for the helping.

1. *Of our Understanding:* The eye and the ear are the two learned senses, as we call them, through which, all knowledge is conveyed into the soul: and therefore that we may have a more particular knowledge of Christ, God hath not only by his Ministry given us audible voices, but visible also in his Sacraments, by which, as by certain glasses he represents to us the Mystery of Christ Jesus offered for us, and offered to us. And hence is it that *Paul* calls the eyes to witness, as well as the ears, *Gal.* 3. 1. *O ye foolish Galathians, who hath bewitched you that you should not obey the Truth, before whose eyes Christ hath been evidently set forth crucified amongst you!* that is, before whose eyes Christ hath been crucified, not by hear-say only, but evidently before your eyes, not in any fooliſh Crucifix, with the Papists, but in the blessed Sacrament, wherein he is so represented, as if his soul were before our eyes poured out to death: so that by these Sacraments, heavenly things are as it were clothed in earthly Garments, and this is the first reason, viz. *to help our Understandings*: but besides this he doth it.

2. *To help our Memory*; we are apt to forget those wonderfull things Christ hath wrought for us. And therefore, *verse* 24. and 25. Of this Chapter we are bid *To eat his body, and drink his blood in remembrance*

of

of him. To take the signs as tokens of him; the Sacrament is as it were a monument and pillar raised up to the end, that when ever we see it, we should *remember the Lords death untill he come.* Its said, 2 *Sam.* 8.18. That *Absolon* in his life time had taken, and reared up for himself a Pillar which is in the Kings dale; for he said, *I have no son to keep my name in remembrance.* He would fain be remembred, but he had no Child whereby he might live after he was dead: therefore he raises it, and calls it after his own name, *Absolons place, as it is this day*: that so as often as any came that way, they might remember him. Christ doth thus by his Sacrament, and erects it as a Monument for the remembrance of his death, and as it were calls it by his own name, saying, *This is my body, and this is my blood*: that when ever we see them, we may call to mind, Christ offered for us, and to us. But that I may apply this my Doctrine to the ears also, know that,

3. *These signs are for the strengthning of our faith*, and therefore it is considered as a seal. *Rom.* 4.11. *Abraham received the sign of Circumcision, as a seal of the righteousness of the faith which he had, yet being uncircumcised.* It helps our understanding by being a sign, and is a confirmation, as a seal: by vertue whereof Christ is passed, and made over to us, so that we have as true an interest and right to him, as to our meat and drink: yea, hereby he becomes as effectually ours for every purpose in our spiritual life, as our meat and drink doth for our corporal. To which end these Elements are changed spiritually in their natures; not in substance, but in use: so that

which was but now a common bread, becomes as far different as heaven is from earth, being altered in its uſe. For inſtance, the wax whereby the King paſſes over an inheritance to us, and by which conveyances of our eſtates are made, that wax is but as another piece of wax differing nothing from that which is in the ſhop, till the King hath ſtampt it with his Seal: but being once ſealed, one would not give it for all the wax in the Kingdome, for now it ſerves to another uſe; ſo is it here in theſe elements; but ſtill know the difference is not in the matter or ſubſtance, but in the uſe. And this is the reaſon why this bleſſed bread and wine is termed a *communion*, namely, becauſe it is an inſtrument whereby Chriſt inſtates me into himſelf, and whereby I have fellowſhip and communion with him.

In the words then we have theſe particulars, *viz.*

1. A *ſinne. If any man ſhall preſume to eat that bread, or drink that cup unworthily.* Its a dangerous thing, a great ſin to eat and drink at the Lords Table in an unworthy manner.

2. *A puniſhment. He eats and drinks damnation, or judgement unto himſelf.* So that now what was ordained to life, and appointed to be a ſeal and confirmation of Gods love and favour, is now changed and become a ſeal and confirmation of Gods anger and indignation. The unworthy receiving of it makes it prove cleane contrary to what it was intended.

3. *A reaſon, becauſe he diſcernes not the Lords body,*

body, but takes them as ordinary things, deeming the elements not different from the bread and wine which we have at our Tables, not knowing that they are the dishes wherein Christ is served in unto us, that by these the greatest gift is given us, and nourishment conveyed for the maintenance of our spiritual life. This life was given us in baptisme, but in and by these signes is conveyed spiritual nourishment for the continuance and maintenance of it, for the strengthning of our faith, and making us daily stronger and stronger to fight the Lords battles: Now when we discern not this, nor by the eye of faith see Christ Jesus crucified for us, and by these elements conveyed unto us, but take them hand over head without any consideration, we receive them unworthily, and a fearful indignity is offered unto Christ, which he will certainly revenge. I'le then

1. *Shew in general what it is to eat unworthily.*
2. *What it is to eat judgement; and then*
3. *I'le come to the particulars, how this sin may be avoided, and what the particulars are wherein the sin consists.*

1. Concerning the first, *what it is to eat unworthily.*

Obj. And here may some say, is there any of us who can avouch that he eats and drinks at the Lords Table worthily? is any so presumptuous to say, that he is worthy to eat Christs flesh, and drink his blood? As for bodily food and entertainment, the *Centurion* could say, *I am not worthy that thou should'st come under my roof*; How then comes this to passe, that he

he which eats and drinks the Lords body unworthily, eats and drinks damnation to himself?

Sol. But here understand what is set down; *worthiness* is not always taken *for a matter of merit, or proportion of worth between the person giving and receiving*; but in Scripture it's often taken for that which is *meet, fitting, and beseeming*; And in this sense the Apostle uses it, 1 *Cor.* 16.4. *If it be meet that I go also, they shall go with me. If it be meet*: the word in the Original is Ἄξιον, or *worthy*, which is here rightly translated *meet*; so in that Sermon of Saint *John Baptist*, Mat. 3.8. *bring forth fruits meet for repentance*; that is, fruits beseeming amendment of life. And in this sense are we said *to walk worthy of God, who hath called us to his Kingdom and glory. Worthy of God*, that is, worthy of that calling God hath imparted to us, 1 *Thes.* 2.12. And therefore to use the similitude as I have elsewhere, If the King should vouchsafe to come into a Subjects house, and finde all things fit and beseeming so great a Majesty, that Subject may be said to give the King worthy entertainment; not that a Subject is worthy to entertaine his Prince: but the meaning is, he provided all things which were meet and fit for the entertainment of him. So is it here: if we prepare our selves with such spiritual ornaments to entertain the King of glory, as are requisite for those who approach his Table, though our performances come far short of the worth of his presence, yet we may be said to eat his body, and drink his blood worthily. When the King in the Gospel had prepared his feast, two sorts of guests there were who were unworthy.

1. *Those*

1. *Those that made light of the invitation, who had their excuses when they should come to the feast; One must go to his farme, another to try his Oxen,* Luke 14. 18.

2. *Others there were who came, and yet were unworthy guests, for coming unpreparedly; for in the midst of the feast the King comes in to view his guests, and beholds a man that did not refuse to come, but yet came without his wedding garment,* and so came unworthily for not coming preparedly. Yea see then there may be an unworthinesse in those that do come, since they come unfitted and unbeseeming such a banquet. They are unworthy receivers of the Lords body, and he accounts it an irreverent usage of him. In like manner may some say touching the Ministry of the Word; May not I read a good Sermon at home with as much profit? what needs all this stirre? Why, here's the advantage and priviledge you get in the publick Ministry of the Word: God himself comes down as a King amongst us, he views his guests, and considers who comes with his wedding garment, who comes preparedly. Christ comes and looks on us, and *where two or three are gathered together in his name, there he hath promised to be in the midst of them: He walks in the midst of the golden Candlesticks:* the Ministers of his Word; he takes a special view of those that come and frequent his Ordinances, and to reward them. You see then what it is to eat worthily, its to do it with that reverence that is requisite where the King of heaven is the Master of the Feast. Now this being the sin, unmannerlinesse, and unprepared approaching his

Table

Table; we come to the second thing, *viz.*

2. *The punishment:* and that's a terrible one: *He that eats and drinks unworthily, eats and drinks damnation to himself*: damnation, that's somewhat hard, the word in the Margent is better, κρίμα, *judgement.* True, there are such as so come, that they deserve to *eat condemnation* to themselves, as openly profane ones, in whom it's high treason, being Gods vowed enemies, to take his Privy Seal, and put it to so vile a use: this I say deserves damnation; but then others there are that have faith and repentance, and a portion in Christ, yet coming unworthily to this feast, eat judgement to themselves: that is a *judgement of chastisement.* There is a twofold judgement.

1. *One of revenge:* for those that put Gods Seal to a wrong evidence, having no faith to make Christ his portion: in such a one its high treason to put forth his hand to this tree of life.

2. *Another of chastisement*, for such a one as hath repentance, and yet comes too unmannerly, and carries himself too carelesly at the Lords Table: *at this* the *Apostle* aims in the Text; not at that *judgement of condemnation*, but at a judgement to prevent damnation; And this appears in the words following, where we shall finde the Apostle recounting up the particulars of this judgement of chastisement, *For this cause many are weak and sickly among you, and many sleep*, ver. 30. Mark what's the judgement he eats: why this? he's cast upon his bed of sickness into a Consumption perchance, or some other corporal disease; a cause Physicians seldome or never

never look into: they look to Agues, Colds, or the like; they never once conjecture that their unworthy eating at the Lords Table, cast them into the disease, and was the principal cause of the malady. Nay death it self too often is the punishment of such bold attempts, so that all the Physicians in the world cannot cure them. And thus God inflicts temporal judgements to free them from eternal, as appears farther in the 32. ver. *When we are judged, we are chastned of the Lord, that we should not be condemned with the world*, that is, we undergo a judgement of chastisement, to prevent the judgement of condemnation: which though it be a sharp and bitter pill, yet by the mercy of God we eat that whereby damnation is prevented. This judgement of condemnation is the portion of the profane person, who dares to meddle with that belongs not to him, against whom *the Angel of the Lord with a flaming sword stands to keep the way of this tree of life.* Those that come that have faith, yet coming unpreparedly, they eat judgment too, yet by Gods mercy it's that which preserves them from the damnation of the soul.

Now before I come to the particulars, note how careful God is, that spiritual exercises should be spiritually performed. He's very angry when he sees a spiritual duty carnally undertaken. *For this cause many are sick, &c.* that is, because you that are believers, have faith, repentance, and a portion in your Saviour come irreverently, come unpreparedly, perform a spiritual work so carnally. We have presidents hereof in Scripture, and chiefly two: First, for *circumcision*, Exod. 4. 24. At the 21. *v. God sent*

Moſes *on a Meſſage into* Egypt, and in the 24. *verſ.* the Text ſaith, *It came to paſs by the way in the Inne, that the Lord met him, and ſought to kill him.* This is very ſtrange, this hath no dependance on that which goes before: a ſtrange accident, God ſought to kill him, although he but a little before had ſent him into *Egypt*, and told him he would be with him. Why? what ſhould we do then? how ſhould the meſſage be done, and fulfilled? But what was the reaſon hereof? It's not expreſſed, yet we may gather from the following words, that it was by reaſon his ſons were uncircumciſed, for *verſ.* 25. *Zippora took a ſharp ſtone, and cut off the fore-skin of her ſonne, and caſt it at his feet, and ſaid, ſurely a bloody husband haſt thou been unto me:* God would have ſmitten him for the neglect of the Sacrament of Circumciſion. Another inſtance we have for the Paſſover in *Hezekiahs* time. 2 *Chron.* 30.17,18. *A multitude of the people, yea many of* Ephraim *and* Manaſſeh, Iſſachar *and* Zebulon *had not cleanſed themſelves, yet did they eat the Paſſover otherwiſe then it was written.* There were *many likewiſe in the Congregation that were not ſanctified; and therefore God puniſhed them.* It's not ſet down in what manner God puniſhed them, yet by the conſequent it may be gather'd that it was by *ſickneſſe*, for the next words are to that effect: *Hezekiah prayed for them ſaying, the good Lord pardon every one that prepareth his heart to ſeek God, the Lord God of his Father, though he be not cleanſed according to the purification of the Sanctuary, and the Lord hearkened to* Hezekiah, *and healed the people.* So that you ſee for this God ſmites a perſon, and it's to be feared

feared least judgements temporal fall on the whole Nation for this fault, that he even smites a people to death. But we passe from this and come to the particulars.

3. The particulars of this offence, and wherein it consists that a man comes unworthily, that so we may know whether we are guilty of the crime. Know therefore that there are two sorts that come to the communion.

First, those to whom the businesse doth not belong, that have nothing to do with the thing as openly profane ones.

Secondly, such as have interest in the matter, but yet come unpreparedly, and in an unbeseeming manner; the former take part in the signe, but enjoy not the thing signified, and the latter coming unpreparedly depart without the comfort which otherwise they might have. Now mark to whom Christ would say, if he were now coming to judgement in the clouds, to whom I say, if he were now coming in the clouds, he would say, *Come ye blessed of my Father, inherit a Kingdome prepared for you from the beginning of the world*; to them he would likewise say, *Come to my Table, come to this banquet, partake of my body and blood*, and to as many as he would say, *Depart from me you cursed into everlasting flames*, to so many would he say, *go you from my Table, come not near.*

Now there are two sorts of people, to whom, if the Lord Jesus were coming in the clouds to Judgement, he would say, *Depart into everlasting flames*; and those are those that *know not him, and obey not the*

Gospel of Jesus Christ, 2 *Thes.* 1.8. Now to these two sorts of people, Christ would say, if he were on earth, *Depart from my Table, meddle not with those Mysteries*: And they are,

1. Those that *know not God*: and indeed it is a most unworthy thing for an ignorant man to come to Gods Table. Know whoever thou art, that art such an one, that it belongs not to thee, it was appointed for an understanding people. The Lord invites not fools and block-heads to his Mysteries. God will not know them that know not him. If thou knowest not what the signs are, or the relation of them to the thing signified, hast no insight or understanding of the Mysteries: Know that its to no other purpose to thee to come to the Sacrament, then if thou wentest to a Mass, to see a Mass, to see the Gesticulations, Elevations, or if thou wentest to see a play, not knowing to what end and purpose it was done. Such a one is not a friend of God, but an enemy that shall be destroyed in everlasting fire that knows not him. Deceive not then your selves, but seriously weigh it, and consider what a Judgement falls on us for this. What an unworthy thing is it, when as in one moneths space, or less, if a man had any care, he might learn as much as would bring him to heaven. What saith the *Apostle*? 1 *Cor.* 15. 34. *Some have not the knowledge of God, I speak this to your shame.* And a shamefull thing it is indeed, when the knowledge of the Principles of Christian Religion may be had in so short a space, to be so grosly ignorant as commonly many are. Its a most unworthy, and a shamefull thing to think the knowledge of Christ not worth

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thus much pains. Thou that careſt not for the knowledge of Gods wayes, what haſt thou to do to take his Word into thy mouth, to tread in his Courts? I doubt not but very many here too are but Babes in Chriſt. An ignorant perſon then cannot poſſibly come worthily; for we are to come with faith; and Faith cannot be without knowledge. And hence are they joyned both together: *By his knowledge ſhall my righteous ſervant juſtifie many.* Iſa. 53. 11. *By his knowledge, not* ſubjective, *but* objective,, *the knowledge of him*: if thou knoweſt not him, his Nature, and Offices, the end of his offering himſelf, and will be ſtill a meer *Ignoramus*, come not to Gods Table, go to *Nebuchadnezzar, and feed with him amongſt the beaſts*, thou haſt nothing to do here. This is the firſt ſort.

2. The ſecond are thoſe that obey not the *Goſpel of Jeſus Chriſt.* They have wit enough, and can talk of Religion faſt enough; but where is the obedience is required?, I know Chriſt gives me the proffer of Chriſt Jeſus; Can I caſt down my own proud Will, and ſubmit it, lay down my ſtately plumes, and take him not only as my Prieſt to ſacrifice himſelf for me, but as my Lord, and my King to be guided, governed, and ruled by him? when ſuch a one comes that hath not the power of grace in him, who is filled with nothing, but Rebellion and profaneneſs; when ſuch a one comes, and preſumes to ſit down at Gods Table, it is a moſt unworthy Act; Its more fit that ſuch a one ſhould feed amongſt the ſwine, then eat the body, and drink the blood of his Saviour. Nor is it an unworthy Act for theſe only, but alſo for civil honeſt perſons, though civility be

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a good ſtock whereon the ſience of grace may be grafted: but if a man had nothing beſides what nature & Education can teach, what moral Phyloſophy can ſtore us with, we have nothing to do at this Table of the Lord. How can I dare preſume to eat Chriſts body, and drink Chriſts blood, that am not acquainted with God, know not the Principles of Religion, and will not be ſwayed by him, nor be obedient unto his Goſpel? Theſe are the particulars then which make a man an unworthy Receiver, when he is an ignorant perſon, and will not obey the Goſpel of Jeſus Chriſt, ſuch perſons are to be diſcarded and caſheer'd; they eat the Judgement of condemnation unto themſelves.

But there are (as I ſhew'd you) a ſecond ſort that come that have intereſt in the buſineſs; ſuch as have Knowledge, Grace and Faith in Chriſt, and ſhall taſte of the new wine with Chriſt in the world to come, and be with Chriſt, which notwithſtanding may eat and drink unworthily, *and come unpreparedly*, and irreverently: whereby they loſe that comfort that otherwiſe they might have: and theſe, though they eat not the Judgement of condemnation, yet they do the Judgement of chaſtiſement: they put Gods ſeal to a blank, but the former ſort put it to a falſe inſtrument, they put it to a blank, I ſay, and by that means looſe much comfort, yea, life it ſelf too perchance. They eat a Judgement of Chaſtiſement; by putting it thus to a blank they taſte Gods diſpleaſure in ſickneſs, weakneſs and death: but I will ſhew you how you may avoid this: why? come worthily. Fit your ſelves to the purpoſe,

purpose, set to it, and thou shalt see, one Communion will even bring thee to Heaven. I say, if that thou couldst but one Communion fit thy self to come worthily, thou wouldst find exceeding comfort in it. Try the Lord once, and see what a mighty encrease of grace this will bring unto thee. That you may know how you may come worthily, there are three things requisite to every worthy Receiver at the Lords Table:

1. *Some things are requisite before the Action be enterprized, or else I shall come very unworthily.*

2. *Some at the time, and in the very act of Receiving.*

3. *Others after the Communion is ended.* Many will be perswaded that there is some preparation to be used before hand, but never do as much as dream of any after: whereas if a man neglect this, the Lords meat is as it were lost in us.

1. *As for those things which are requisite before we come to the Lords Table*, they are these.

1. *A Consideration what need I have of the Sacrament.* Is there any such necessity of it? Examine then, what need have I to eat my meat and drink? When we see God brings this before us, let us reason thus with our selves; it is as needfull for the nourishment of my soul to receive the Sacrament, as for my body to take meat and drink. This is that whereby we are spiritually strengthned and enabled to hold out to the last. And here I'le not stand to dispute the case, whether a man may fall from Grace or not. And no doubt but he may: yet I say, not that he doth. I say, no doubt but he may; and why? there

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is such an opposition and antipathy betwixt the flesh and the spirit, that did not God refresh the spirit now and then, it might be overborn by the bulk of our corruptions. Now Gods Ordinances are appointed to keep it in heart, and refresh it, as the sick spouse was *staid with Apples, and comforted with flagons.* And God hath appointed his Sacrament of the Lords Supper to strengthen and continue that life which we received in Baptism as by spiritual nourishment. In *Baptism* our stock of life is given us, by the Sacrament is confirmed and continued. If a child be born only and after birth not nourished; there is none but will know what a death such a soul will die. So it is here, unless Christ be pleased to nourish that life which he hath breathed into me in baptism, and by his Ordinances to give me a new supply and addition of grace; I am a dead man, I am gone for evil upon this ground, therefore upon examination being conscious, and privy to the weakness of my faith, to the manifold imperfections of my spirit, to my want of knowledge, the frailty of my memory, my often doubtings, the dangers of relapsing and falling back in my Christian progress, I cannot but apprehend that it is no needless thing for me to come preparedly to the Lords Table.

2. The next action requisite before my comming to the Sacrament, *is the whetting of my appetite, and preparing of my stomack*; I must come with an hungry desire, as a man that comes to his meat that would live and be strong: we think meat very ill bestowed on him that hath no stomack: Unless we *eat Christs body, and drink his blood, we can have no spiritual life.* All the question

queſtion, and the main buſineſs is, whether I come thirſty or not, as an hungry and thirſty man with an Appetite after his meat and liquor; longing after Chriſt, *as the Hart after the water brooks.* When a man comes dully, and as Children that playes with their meat, cares not whether he eats or not; when a man comes, I ſay, without an appetite, its time for God to take it away from him. Its an unworthy comming to come with an unprepared ſtomack, and without whetting our faith to feed on Chriſt Jeſus crucified.

3. The third action requiſite to a worthy Commer, *is cleanſing of himſelf.* I would fain come, may a man ſay, to the Lords Table, having ſuch need of it, as I have, and having ſuch an appetite and deſire to feed on Chriſt; but I am to come before a great King, therefore I muſt *waſh mine hands in innocency.* In the Goſpel according to Saint *Mark*, the Jews found fault with Chriſts Diſciples, *becauſe they came with unclean or common hands:* For ſo the word ſignifies, and is ſouſed by the Apoſtles as equivalent thereunto. *I have learned to call nothing common or unclean.* Now when I come to meet the Lord in his Ordinances, *I muſt put off my ſhooes from off my feet, for the place where I ſtand is holy. Waſh your hands you ſinners, and purifie your hearts you double minded.* The purifying of the ſoul is that which

which is required of every worthy Communicant. We come now not to receive life, but ſtrength, and that it may ſtrengthen us, we muſt of neceſſity cleanſe our ſelves. A ſtomack over clog'd with choler what ever meat be taken into it, it turns it into its own nature: ſo is it here, unleſs the veſſel be clean, *Quodcunque infundis, aceſsit.* Chriſt Jeſus the pureſt thing in the world is to come into my ſoul, as into a ſanctuary, and ſhall not I fit, trimme and garniſh it to receive him, but leave it as a Pig-ſtie? Know therefore that thou comeſt unworthily when thou comeſt with unwaſhed hands. *The people were to be ſanctified when they came to receive the Law.* And ſo muſt we if we will receive the benefit from the buſineſs in hand: But I cannot ſtand on all. I paſs from this therefore to the ſecond thing I propoſed, and that was;

2. *Thoſe things which were required of us in the action.* And there we have the acts of the Miniſter in the adminiſtration: I muſt not look on theſe as idle Ceremonies, but as real Repreſentations, otherwiſe we take Gods name in vain. I muſt look upon the Miniſter who repreſents the perſon of Chriſt, and by the eyes of faith ſee Chriſt himſelf offered for thee, when thou ſeeſt the bread broken, the wine poured out. Behold him offered to thee when the Miniſter bids thee take and eat, take and drink. And when the Miniſter bids

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thee take, know that in as good earneſt as the Miniſter offers thee the bread and wine, the Lord offers thee his ſonne Chriſt Jeſus. Take Chriſt my ſon dead and crucified for thee. Conſider when thou ſeeſt the Miniſter ſet the bread aud wine apart, how God from all eternity ſet apart his ſon for us. If we have not done this, we muſt do it. *Exod.* 12.3. See the manner of the ſetting apart of the Lamb, which was a Type of Chriſt; *In the tenth day of the moneth they ſhall take to them every man a Lamb, according to the houſe of their Father: This Lamb was to be ſet apart, and taken out of the flock.* And in the fifth verſe, *It muſt be a Lamb without blemiſh: then you ſhall keep it untill the fourteenth day of the ſame moneth. From the tenth day to the fourteenth it was to be kept:* This typified that Lamb of God that was ſo ſet apart. Then was the Lamb to be killed: By whom? Verſe 6. by all the Congregation of Iſrael, And thus was Chriſt to be ſingled out, and to be ſlain: Every mothers ſon had a hand in killing this Lamb of God. He is ſet a part to ſuffer for ſinners, picked out as a ſingled dear: which being deſinged to the game, the hounds will follow only, and no other. Thus was Chriſt hunted to death by one ſorrow after another, till he gave up the Ghoſt upon the Croſs. In the Goſpel according to Saint *John*, we read how the people took *branches of Palms trees, and*

and went forth to meet Christ, cap. 12. 12. and that was the day the Lamb was set apart, and he was so set apart till the Jews Passe-over. This concerns me, saith Christ. Christ saw himself typified in the Lamb that was set apart: Observe then on that very day, *Father*, saith he, *Deliver me from that hour*. On that very day in the Lamb he saw himself to be sacrificed by all the Congregation of Israel. We were all of us actors in the businesse; not one here but had a hand in the offering up of the son of God, in killing Christ Jesus.

Thus for these actions of the Minister, the setting apart of the bread and of the wine; Then follows the *Breaking of the bread, and the pouring out of the wine*. At the breaking of the bread, consider Christs flesh torne asunder, all the lashes which made such scratches in his flesh, the ruptures which were made by the nails, and the spear that pierced his side: The breaking of him by his Father, the word signifies, crushing him to powder: God would break him, saith the Prophet, even to powder. At the consideration hereof how should our faith be stirred and set awake! Thou takest Gods name in vain, if with a dull eye thou canst see these things, and not take it to heart.

The next action, is *The pouring out of the wine*: *This is my blood*, saith Christ, *Drink you all of this*.

this. Doſt thou ſee the wine poured out? at that very inſtant, conſider how much blood Chriſt ſpilt, how much he poured forth: and that not only in the very time of his paſſion, when he hung upon the Croſs, when the ſpears peirced his ſides, when the nails bored, and digged his hands and feet: But that which he ſhed in the garden in the cold winter time when he ſhed great drops, great clots of blood, thickeſt blood that pierc'd his garment, and ran down upon the ground. Conſider how much blood he loſt when he was whipped and laſhed: when the ſpear came to the very *Pericardium*; thus let us weigh his torments, and it will be a means to make us much affected with his ſufferings for us.

But this is not all, there is another thing yet in the blood: this was but the outward part of his ſufferings. Yet ſome there are who are againſt Chriſts ſufferings in his ſoul; If it were ſo, ſay they, then ſomething either in the ſacrifices of the old Teſtament, or in the new Teſtament, ſhould ſignifie it. What ever ſuch perſons object againſt it, I am ſure there was as much in the ſacrifices of the old Teſtament, as could poſſibly be in a Type to ſignifie it. Now that I may make this to appear, know that in every ſacrifice, there were two parts, or two things conſiderable, and thoſe were the Body and the Blood: the whole was to be made a ſacrifice, *viz.* both Body and

and blood; the body was to be burned, the blood to be poured forth: Now nothing in a beast can signifie the sufferings of Christ in soul, better then the pouring out of the blood. *Lev.*17.11. The blood was the life, and this is that which had a relation to the soul, and was therefore, as in the same place appears, poured out as an attonement for the soul: And to this in our common prayers, there is an allusion, viz. *Grant us gracious Lord so to eat the flesh of thy dear son Jesus Christ, and to drink his blood, that our sinful bodies may be made clean by his body, and our souls washed through his most precious blood.* And in *Isa.*53.12. The Metaphor holds, *He poured out his soul unto death for us.* So that whatever some have fondly thought, its evident and manifest that Christ suffered both in soul and body: both soul and body were made an offering for sin, who knew no sin. I should have gone further, but the time cuts me off.

FINIS.

HEB. 4. 16.

Let us therefore come boldly unto the throne of grace, that we may obtaine mercy, and finde grace to help in time of need.

IN handling heretofore *the Doctrine of the conversion of a sinner*, I declar'd and shew'd you *what mans misery was*, and *what that great hope of mercy is* that the Lord proposeth to the greatest sinner in the world. I shew'd unto you *the means whereby we may be made partakers of Christ; and that was by the grace of faith*, which doth let fall all other things in a mans self, and comes with an open and empty hand, to lay hold on Christ, and fill it self with him. I shew'd you also *the acts of Faith as it justifies*.

And now because it is a point of high moment, wherein all our comfort stands, and in which it lies, I thought good to resume it all again, so farre as may concerne our practice, that we may see what the work of Gods Spirit is from the first to the last, in the conversion of a sinner from the corruptions and pollutions of the flesh in which he wallowed; and to this purpose have I chosen this place of Scripture, wherein we are encouraged by Gods blessed Word, that what ever we are, though accursed, and the greatest sinners in the world, and that what-

ever we want, we ſhould come to *Gods throne of grace*.

And we are to think that whatever ſinnes are or have been committed, and though our ſinnes are never ſo great, yet that they are not ſo great as the infiniteneſſe of Gods mercy; eſpecially having ſuch, not only an *Interceſſor*, but *Advocate* to plead the right of our cauſe, ſo that Chriſt comes and he pleads payment; and that however our debts are great, and we runne farre in ſcore, yet he is our ranſome; and therefore now Gods juſtice being ſatisfied, why ſhould not his mercy have place and free courſe? This is the great comfort that a Chriſtian hath, that *he may come freely* and *boldly to God*, becauſe he comes but as for an acquittance of what is already paid: As a debtor will appear boldly before his creditor, when he knows his debt is diſcharg'd, he will not then be afraid to look him in the face. Now we may come and ſay, Bleſſed Father, the debt is paid, I pray give me pardon of my ſinnes, give me my acquittance. And this is that *boldneſſe and acceſſe* ſpoken of, *Rom.* 5. 2. *In whom we have acceſſe by faith.*

Now that I may not ſpend too much time needleſſly, come we to the ground and matter in the words: Wherein there is

1. *A preparative for grace.*
2. *The act it ſelf whereby we are made partakers of the grace of God.*

Firſt, the preparatives are two, *The Law and the Goſpel*, and wrought by them.

The *firſt preparative*.

1. *Wrought by the Law.* The Law works in a time of

of great need; this is the firſt preparative, for a man to be brought to ſee he ſtands in great need of Gods mercy and Chriſts blood, ſo that the ſinner cries out, Lord, I ſtand in great want of mercy. His eyes being thus opened, he is no longer a ſtranger at home, but he ſees the caſe is wondrous hard with him, ſo that he concludes, Unleſſe God be merciful unto me in Chriſt, I am loſt and undone for ever: This is the firſt preparative; and till we come to it, we can never approach the throne of grace. The ſecond is,

2. *Wrought by the Goſpel:* I ſee I ſtand in great need; but by this ſecond preparative we ſee *a Throne of grace* ſet up, and that addes comfort unto me: If God had onely *a throne and ſeat of Juſtice*, I were utterly undone; I ſee my debt is extreme great; but the Goſpel reveals unto me, that God of his infinite mercy hath erected *a Throne of grace*, a City of refuge, that finding my ſelf in need, my ſoul may flie unto.

And now to fit us for this, Gods bleſſed Spirit works by his Word, to open unto us the Law and our wants; to enlighten our underſtandings that we ſtand in great need; to win our affection, and open the Goſpel and its comforts.

Therefore *firſt for the time of need*, the Law reveals unto us our woful condition, to be born in ſin, as the *Phariſee* ſaid, and yet not able to ſee it. Every man may ſay in generalities, I am a ſinner; yet to ſay and know himſelf to be ſuch a ſinner as indeed he is, to ſtand in ſuch need, that he cannot do. This one would think to be a matter of ſence, but unleſſe

Gods Spirit open our eyes, we can never ſee our ſelvs to be ſuch ſinners as we are; or elſe what is the reaſon that the child of God cries out more againſt his ſinne and the weight thereof, after his converſion than he did before? What, are his ſinnes greater or more than they were formerly? No, but his Light is greater, his eyes are open'd, and now he ſees more clearly what ſinne is. When the Sunne ſhines, and its rayes come in, what a number of motes do we diſcover, which before we ſaw not? Not as if the Sunne-beames made them, or the Sunne raiſed the duſt; no, there are here as many motes, and as much duſt flying about as if the Sunne ſhined here: What's the matter then? Why this: the Sunne diſcovers them to us. So that here's the point, Our ſinnes in our ſouls are as motes in the ayre, and are not more than they were before converſion, but we cannot ſee them till the glorious beams of Gods Spirit ſhine upon us. The ſight of ſinne, and of the danger that comes by it, is the work of Gods Spirit. The Spirit diſcovers ſinne unto us, *Joh.* 16.8. *When the Spirit cometh, he ſhall convince the world of ſinne*, the word is ἐλέγξει, the Spirit ſhall convince them; and the ſame word is uſed; *Heb.* 11.1. where Faith is ſaid to be *the evidence of things not ſeene*, ἔλεγχος. Heretofore we had a ſlight imagination of our ſinnes, but to have our mouth ſtopped, and to be convinced, is not a work of fleſh and blood, but of Gods Spirit, *Rom.* 3.19. Till we are awakened by his Spirit, we cannot ſee nor feele the mountains and heaps of ſinnes that lie upon our ſouls. Thou art dead in ſinne, *Rom.* 8. Thou art in bondage; and

to

to know it is a work of the Spirit, not of nature. The ſpirit of bondage, what is that? Why, however we are all bondmen, untill the Son hath made us free; in a woful eſtate, ſlaves to ſinne and Satan: yet till Gods Spirit convince us, and ſhew it us, and make us know it, we ſleep ſecure, are not afraid, but think our ſelves the freeſt men in the world, and ſee not this to be a time of need: This therfore is the firſt preparative, when God brings his people by *Mount Sinai*, Heb. 12. 18. *For you are not come unto the Mountain that may be touch't, and that burned by fire, nor unto the blackneſſe and darkneſs, and tempeſt:* ſo *Gal.* 4. *Mount Sinai is made a figure of the Law, which begets bondage.* Not that Mount which might be touch't, and that burnt with fire, where was the ſound of the Trumpet, and voice of words, ſuch a ſound as never before was heard, nor never will be till one day we ſhall hear the ſame. The ſound of the Trumpet which ſounded at the delivery of the Law, *Exod.* 19. 19. where it is deſcribed; for when the voice of the Trumpet ſounded long, and waxed louder and louder, that *Moſes* heard, it was ſuch a noiſe, a great noiſe at firſt, but it grew higher and and higher, and at laſt it came to that heighth that it was almoſt incomprehenſible; then *Moſes* ſpake: And what ſpake he? The Holy Ghoſt ſets not down what he ſpake in that place. Look in *Heb.* 12. 21. *So terrible was the voice, that Moſes ſaid, I exceedingly fear and quake*: Such a kind of lightning and loud voice this was; the Lord commands ſuch a voice as this, *Eſay* 58. 1. *Cry aloud, ſpare not, lift up thy voice like a Trumpet, and ſhew my people their*

tranſgreſſion, and the houſe of Jacob their ſins. When God ſhall ſound with the voice of the Trumpet of his holy Word, of his Law, and ſhew thee that thou art a trayterous Rebel, and that there is an Execution gone out againſt thee, body and goods: when God ſounds thus to the deaf ear of a carnal man, then cometh the ſpirit of bondage of neceſſity on him, which ſhews that we have a time of need. The Law muſt have this operation before thou comeſt to the Throne of grace. None will flie to the City of Refuge, till the revenger of blood be hard at his heels: Nor any to Chriſt till he ſees his want: Thus the Lord makes us know our need by turning the edge of his Axe towards us. Offenders when they are brought to the bar at *Weſtminſter* for Treaſon, have the edge of the Axe turned from them; but when they have received the ſentence of condemnation, and are carried back to the *Tower*, the edge of the Axe is turned towards them. Thus is it here; The Law turns the edge of Gods Axe towards us; and therefore it's ſaid of St. *Peters* hearers, *Acts* 2. 38. *That they were pricked to the heart.* The Law puts the point of Gods ſword to our very breſts as it were, and brings us to ſee that we ſtand in great need of heaven. This is the firſt preparative; when God enlightens our minds to ſee our dangerous eſtate; and then there muſt of neceſſity follow fear, and deſire to be rid of this condition; for the will and affections alwayes follow the temper of the minde: And hence, when a man hath a falſe perſwaſion that he is in a good caſe, that he is ſafe and well, what works it but pride, preſumption,

on, confidence and ſecurity? So on the contrary, contrary effects muſt follow. If a man be in health and jollity, and on a ſudden be proclaimed a Traytor, that he muſt loſe his life and goods, is it poſſible it ſhould be thus, and he not wrought on, nor have any alteration? So when news comes from the Law that thou art a dead man, and everlaſtingly muſt periſh, the Law then works wrath, that is, it manifeſts unto us the wrath of God. When it is thus, there follows a ſhaking and a trembling, and it's impoſſible but with *Moſes* thou ſhouldſt *exceedingly quake and tremble*.

2. For all this, there is a Throne of grace erected; God hath not forgotten to be merciful, though thy ſins be never ſo great: This is the next preparative for faith, namely, the diſcovery and acknowledgement of the Goſpel of Chriſt Jeſus; We ſee in *Ezra* 10.2. *We have treſpaſſed againſt our God, and have taken ſtrange wives of the people of the Land; yet now there is hope in Iſrael concerning this thing, we have treſpaſſed*; What then? muſt we be the ſubjects of Gods wrath? No: *Yet notwithſtanding though we have committed this great offence, there is hope in Iſrael concerning this thing.* What though we have provoked God to indignation, muſt we be the matter for his wrath to work on? No: *There is balme in Gilead*, Jer. 8. ult. *Is there no balme in Gilead? Is there no Phyſitian there? Why then is not the health of the daughter of my people recovered?* What though then we are ſick to death? yet there is an help in time of need. *And this knowledge of the people, that there is a Throne of grace, is the firſt comfort comes to a miſerable*

rable and ſinful ſoul. A man that hath a deadly diſeaſe, though the Phyſitian do him no good which he hath made uſe of, yet this he comforts himſelf in, when he ſees a Phyſician that hath cured the ſame diſeaſe, he ſees then there is ſome hope. Thus it is with a ſinful ſoul. When the welcome news of the Goſpel comes, after the Law hath diſcovered his diſeaſe, and ſays, Be not diſcouraged, *there is a Throne of grace* prepared for thee: God hath a ſeat of juſtice to deal with Rebels and open Traytors; but if thou art weary of thy eſtate, if thou wilt ſubmit to God, take Chriſt for thy King, and caſt down all thy weapons, if thou wilt live like a ſubject, he hath prepared a Throne of grace for thee. Chriſt is thy Atturney in the Court to plead for thee; he is not as the Papiſts make him, ſo ſtout, and one that takes ſuch ſtate on him, as that a man may not come near him. This is the higheſt injury that can be offered to Chriſt, to think that any creature hath more mercy and pity than he hath: It is to rob Chriſt of the faireſt flower in his garden, when we rob him of his mercy and pity. Mark that place in *Heb.* 4. 15. that we may not think him auſtere, *We have not an High Prieſt that cannot be touch't with our infirmities, with the feeling of our infirmities.* Chriſt is no hard-hearted man; when you were his enemies he loved you, inſomuch that he humbled himſelf, and ſuffered death, even the death of the Croſſe for you. And he hath the ſelf-ſame bowels in heaven that he had on earth; he wept over *Jeruſalem*, and the ſelf-ſame weeping heart carried he to heaven with him, the ſelf-ſame weeping eyes: Believe not then the

Papiſts,

Papiſts, that he is ſo hard-hearted or ſo ſtately, and that his mother is more ready to ſpeak for us than he; fie on it. This is to pervert the Goſpel, and make Chriſt no Chriſt. *We have not an High Prieſt that cannot be touched with the feeling of our infirmities*, Heb. 2. 17. *In all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful High Prieſt*, &c. Alas poor ſoul, ſaith Chriſt, what the malice of the Divel is, I know by mine own experience in the fleſh; for Chriſt was tempted in all things according to us, ſinne only excepted. I know what the temptations of the world are; but whereas we have three enemies, the Divel, the world, and the fleſh, only the two former were his. Chriſt had the temptations of the world and the Divel, not of the corrupt fleſh; for he had no corrupt fleſh: A man that hath been himſelf in terrible Tempeſts on the Sea, when he ſees a ſtorme, out of his own experience he pities thoſe that are in it; when as others are not a jot moved: for he hath ſeen that conſternation of minde, which on every ſide appeared. That —— *plurima mortis imago*; whereas others having not been there, lay not their miſeries to heart. Chriſt having ſuffered himſelf, and being tempted as we were, is ſenſible of our miſeries; and therefore never count it boldneſſe to come boldly to him that gives thee this encouragement: *Come boldly to the Throne of grace*. We muſt underſtand that all this is before faith, we muſt

1. *Know that we have a need.*

2. *That there is a Throne of grace*, when God enlightens my conſcience, and encourages me to come. And thus having ſpoken of the preparatives, I come to the work, the main thing it ſelf. Now this is,

2. *The Act, Coming; this coming is believing;* as the feet which carry a man to the place he would be in; his feet carry him nearer and nearer. If a man cannot be cured but by the Bath, his feet must carry him thither. Now faith is the legs of the soul, the feet that carry us unto Christ; whereas we are afar off, and draw back as all unbelievers; now by believing we draw near. Now as unbelievers draw back, so believers draw forward; and therefore *John* 1. 12. and *John* 6. 35. To come to Christ and to believe in him are the self-same thing. *He that cometh to me shall never hunger, and he that believeth on me shall never thirst.* Coming is there made an act of faith, and the same thing with it: The one is the explication of the other; thy coming to Christ is thy believing in him. When thou hearest of a Throne of grace, and seest the Lord of glory stretching out his golden Scepter, come and touch it, take the benefit of the Kings pardon. If a man know there is such a Throne of grace, he must come unto it; And now begins faith to work.

And that thou mayst understand it the better, know that faith then begins first to work, when thou settest the first step towards the Throne of grace. And *this is the houre in which salvation is come unto thy house. None can come to me, saith Christ, except my Father draw him.* If thou seest a vertue to come from Christ, and to draw thee as an Adamant, and thou feelest that loadstone working on thee, then begins faith: It makes thee draw near to Christ; whereas before thou wert a stranger: Till then thou art like thy Grandfather *Adam*, thou runnest away, and thinkest thy self most secure, when thou wast farthest from God; but

but now thou ſeeſt no comfort, unleſſe thou draw nigh unto him; now as the Apoſtle ſaith, *Phil.* 2. 13. *It is he that worketh in us the will and the deed*; this muſt be wrought in us by God.

Firſt, a will, then the deed; and then it is not only *I would do ſuch a thing, but I do it*: God works not only the will of coming, but the deed of coming; and all his acts are acts of faith, and have a promiſe; God makes no promiſe till we be in Chriſt; till we have faith, we are no heires of the promiſe; when a man ſets his face towards *Jeruſalem*, and begins to ſet himſelf to go to Chriſt, all he doth then hath the promiſe; not a tear now that he ſheds but is pretious, God puts it into his bottle; not a cup of cold water that now he gives but ſhall have a great reward; this is a bleſſed thing when every thing we do hath a promiſe annexed to it, when every ſtep we ſtep hath a promiſe made to it. Now then the will is the firſt thing that is wrought in us; this is that which makes the act of faith, that is, I have a will, a reſolution to do this: And the Apoſtle makes it more than the very deed it ſelf, 2 *Cor.* 8. 10. as I may ſo ſay, *For this is expedient for you, who have begun before not only to do, but to be forward.* So we tranſlate it, but look in the Margent, and its rendred, (*to be willing*) τὸ θέλειν, as the Greek hath it; as if the will were more than the deed it ſelf; for a man to come unwillingly, 'tis nothing worth; the ground-work is the will, which is a greater matter than the deed. Nothing more ſeparates a man from Chriſt, than to ſay, *I will not have this man to raigne over me*; but if thou canſt frame thy will that it ſhall go perpendicularly on the

object, and accept Chriſt on the termes offer'd, that's faith, and that hath the promiſe. And therefore the Scripture compares it to conjunction with Chriſt. And as in the Sacrament we ſpiritually eat his fleſh and drink his blood; the conjunction is between Chriſt and his Church. And therefore the Scripture compares our conjunction by faith to the myſtery of wedlock. What makes a marriage? its conſent. Wilt thou have this man to be thy husband? ſhe anſwers, I will; that expreſſion makes the marriage: The knot is knit by this mutual pledging of troth, all other things are but ſubſequents of it. So God ſaith, Wilt thou have my Sonne? Thou ſhalt have with him all his wealth, though for a time thou muſt go bare, and fare hard; yet thou ſhalt have a Kingdome: When a man conſiders deliberately, here is the loſſe, I muſt deny my ſelf and obey him, but I ſhall have a Kingdome, Gods bleſſing, and peace of conſcience; All things conſidered, caſting the beſt with the worſt, then the reſolution is, *this is a true ſaying worthy of all acceptation*, &c. I'le take him on any termes, be they never ſo hard, for I ſhall be a ſaver in the end: when we can take Chriſt as it were with all his faults, this is the will which God requires. There is another compariſon in Scripture, *John* 6. 35. its compared to *hunger and thirſt*. Believing was expreſt by coming. Believing is expreſt by hungring and thirſting. So when I ſee ſuch a will and deſire after Chriſt, that I hunger and thirſt after him, that a hungry man longeth not more for bread, nor the Hart thirſteth more for the water-brooks, than my ſoul doth for Chriſt; why then there is a promiſe made unto us; and a promiſe

miſe is never made unto us till we be in Chriſt. *Matth.* 5. *Rev.* 22. *Eſay* 55. We finde promiſes in them all; in *Mat.* 5. 6. *Bleſſed are they that hunger and thirſt after righteouſneſſe; for theirs is the Kingdome of heaven, they ſhall be filled.* Conſider here what the nature of *hunger and thirſt is*; they ſhall be filled, which implies they were empty before, but now they ſhall be filled. Suppoſe now I am not fill'd with Chriſt, What am I without him? No, I want him; yet there's a bleſſing to the hungry and thirſty, and there's no bleſſing without faith. If we be not heires of the faith, we cannot be heires of the bleſſing. Doſt thou finde in thy ſelf an hungring and thirſting after Chriſt? Thou art bleſſed, this faith will ſave thee. Now faith will ſay, I am wonderfully pained, faint, and even ſtarved, that I cannot be filled with Chriſt; yet be content man, thou ſhalt be filled with him; in the mean while thou haſt him, and haſt bleſſedneſſe, and ſhalt be bleſſed. It's ſaid, 1 *John* 5. 13. *Theſe things have I written unto you that believe in the Name of the Sonne of God, that you may know that you have eternal life, and that you may believe on the Name of the Sonne of God.* Mark how the Apoſtle diſtinguiſhes theſe two things; thou believeſt on the Name of Chriſt, yet ſayſt thou, though I believe, I am not ſure of my ſalvation, I do not know it. Why, let not that much trouble thee, that's a conſequent of it, and that aſſurance will follow after; therefore you ſhould not confound it with believing: *Theſe things have I written unto you that ye might know,* &c. then there is a concluſion to be deduced from the premiſſes, ſo that a man may have full hold of Chriſt, and yet

not be fully assured of his salvation. So then here is the will, which is the first thing.

But the Lord works the deed also. And whereas it is said that God takes the will for the deed, the place had need be well understood: when we say God takes the will for the deed, it is not alwayes true, unlesse it be thus understood. When a man hath done to the utmost of his power what he is able, hath endeavoured by all means, then God will take the will for the deed; but if there be ability in me, and I do not as much as I am able, I do not my utmost endeavour, then God will not take it; but now God works the will and the deed; when a man comes to the Throne of grace, and sets forward in his journey towards God, the first thing he doth is to come to the Throne of grace with Christ in his armes, and then having fast hold on Christ, he hastens and delayes not, having hold as *Joab* on the horns of the Altar. He hastens, he sees its no time to delay, he sees its now a time of need; and *Need*, as the old proverb is, *makes the old wife trot*. Is it not need to make haste (when the pursuer of blood follows) to the City of Refuge? who would make delays and demurs, and not run as fast as his legs would carry him? Assoon as I apprehend my need, and see the golden Scepter stretched out, then I come with might and main with Christ in my armes, and present him to the Father, and this is the approaching and drawing near in the Text, to the Throne of grace.

But now when I am come thither, what do I say there? What shall I come and say nothing? The prodigal soon resolved to go to his Father, and say, I

will

will up and go, there's the will; and say, there's his speech. The believer is not like to the sonne that said to his father, *I will go, but went not*; but when his father bids him come, he will come; he will not onely say so, but will draw near, and then he hath a promise, *He that cometh to me, I will in no wise cast off.* But when we come thither, what must we do? why *we must take unto our selves words*, according to the Prophets expression, *Hos.* 14. 2. *Take unto you words, and go unto the Lord, and say, Take away all our iniquities, and receive us graciously, so will we render the calves of our lips.* When he comes to the Throne of grace, the thing that he doth, is, he presents unto the Father Christ bleeding, gasping, dying, buried, and conquering death; and when he presents Christ to him, he opens his case, and confesses his sin to the full, and sayes, Lord, this is my case: As a beggar when he comes to ask an almes of you, he will make a preface, and tell you his extremity; Sir, I am in great want, I have not tasted a bit of bread in so many dayes, and unless you help me by your charity, I am utterly undone. Now when these two concur that there is true need in the beggar, and liberality in him of whom he begs, it encourages the beggar to be importunate, and he prevails; you may know when the beggar hath need by his tone, accent or language: The needy beggars tone and accent is different from the sturdy beggars that hath no need; but yet, though the beggar be in great misery, if he see a churlish *Nabal* go by him, he hath no heart to beg, and follows him not, nor begs so hard, because he hath but little hope to attain any thing from him. But I say let both these meet together;

ther; firſt, that the beggar is in great need, then, that he of whom he begs, is very liberal, it makes him beg hard; but now cannot he pray without book? Think not that I ſpeak againſt praying by the book; you are deceived if you think ſo; but there muſt be words taken to us beſides, which perhaps a book will not yield us. A beggars need will make him ſpeak, and he will not hide his ſores; but if he hath any ſore more ugly or worſe than another, he will uncover it; good Sir, behold my woful and diſtreſſed caſe, he layes all open to provoke pity. So when thou comeſt before God in confeſſion, canſt thou not finde out words to open thy ſelf to Almighty God, not one word whereby thou mayſt unlap thy ſores, and beſeech him to look on thee with an eye of pity? I muſt not mince my ſins, but amplifie and aggravate them, that God may be moved to pardon me; till we do thus, we cannot expect that God ſhould forgive us. A great ado there is about *auricular confeſſion*, but its a meer bable; It were better to cry out our ſinnes at the high Croſſe, than to confeſſe in a Prieſts eare. Thou whiſpereſt in the Prieſts eare; what if he never tell it, or if he do, art thou the better? Come and poure out thy heart and ſoul before Almighty God, confeſſe thy ſelf to him as *David* did, for that hath a promiſe made to it, *Pſal.* 51. 4. *Againſt thee, thee onely have I ſinned, and done this evil in thy ſight, that thou mayſt be juſtified when thou ſpeakeſt, and clear when thou judgeſt.* Why ſo? Why, one main cauſe why we ſhould confeſſe ſinne, is *to juſtifie God.* When a ſinner confeſſes, I am a childe of wrath, and of death, if thou caſteſt me into hell, as juſtly thou mayſt, I have received but my due:

due: when a man does thus (as the Kings Atturney may frame a Bill of Inditement againſt himſelf) he juſtifies Almighty God: Thus did *David*, *Againſt thee, againſt thee, &c.* Now when we have thus aggravated our miſery, comes the other part of begging, to cry for mercy with earneſtneſſe, and here's the power of the Spirit. It's one thing for a man to pray, and another thing for a man to ſay a prayer. 'Tis the eaſieſt thing in the world to ſay a prayer, but to pray and cry for mercy as *David* did, in good earneſt, to wreſtle with God, to ſay, Lord, My life lies in it, I will never give thee over, I will not go with a denial; this is termed συναγωνίζεσθαι, this is the work of Gods Spirit. I named you a place in *Jude ver.* 20. where the Apoſtle exhorts, *but ye beloved, build up your ſelves in your moſt holy faith, praying in the Holy Ghoſt*; there's the prayer of the faithful, *to pray in the Holy Ghoſt.* And in the *Epheſians* we read of an Armour provided for all the parts of a mans body, yet all will not ſerve the turn, unleſſe *prayer* come in as the chief, *Epheſ.* 6. 18. *Praying alwayes with all prayer and ſupplication in the Spirit, and watching thereunto with all perſeverance, &c.* This is the prayer of faith, that procures forgiveneſſe of ſinnes; we muſt pray in faith, and in the Spirit; that is the language which God underſtands. He knoweth the meaning of the Spirit, and knoweth none elſe but that: Many men are wondrouſly deceived in that which they call *the Spirit of prayer.* One thinks it is a faculty to ſet out ones deſires in fair words, ſhewing earneſtneſſe, and ſpeaking much in an extemporary prayer. This we think commendable, yet this is not the Spirit of prayer.

One that ſhall never come to heaven, may be more ready in this than the childe of God; for it is a matter of skill and exerciſe; the Spirit of prayer is another thing. *The Spirit helpeth our infirmities, for we know not what we ſhould pray for as we ought; the Spirit it ſelf makes interceſsion for us with groanings that cannot be uttered, Rom.* 8. 26. What ſhall we think then, that the Holy Ghoſt groans or ſpeaks in prayer? No: but it makes us groan, and though we ſpeak not a word, yet it ſo enlarges our hearts, as that we ſend up a volley of ſighs and groans which fit the Throne of grace. And this is the Spirit of prayer, when with theſe ſighs and groans I beg as it were for my life. This is that ardent affection the Scripture ſpeaks of. A cold prayer will never get forgiveneſſe of ſins; it's the prayer of faith which prevailes. *The prayer of the faithful availeth much, if it be* ἐνεργουμένη, *fervent.* In the Ancient Churches thoſe that were poſſeſſed with an evil ſpirit, were call'd ἐνεργούμενοι, becauſe that caught them up, and made them do actions not ſutable to their nature; Prayer is a fire from heaven, which if thou haſt it, will carry all heaven before it; there is nothing in the world ſo ſtrong as a Chriſtian thus praying: Prayers that are kindled with ſuch a zeal, are compared to *Jacobs wreſtling with the Angel*, Hoſ. 12. 4. *whereby he had power over the Angel.* The Prophet expounds what this wraſtling was, *he wept and made ſupplication unto him; he found him in Bethel, and there he ſpake with him.* This is the wreſtling with God, when thou filleſt heaven with thy ſighs and ſobs, and bedeweſt thy couch with thy tears as *David* did; and haſt this reſolution with *Jacob*, *I will not*

let

let thee go except thou bleſſe me. God loves this kinde of boldneſſe in a beggar, that he will not go away without an anſwer. As the *poor Widow in the Parable* that would not give over her ſuit, ſo that the *Judge though he feared not God, nor cared for man, by reaſon of her importunity granted her deſire.* Mark the other thing in the Apoſtle, he bids us *pray with the Spirit, and with perſeverance*; and he that cometh thus, hath a promiſe made to it: *He that calleth on the Name of the Lord ſhall be ſaved. Call on me in the day of trouble, and I will hear thee*; it's ſet down fully, *Matth. 6. 7. Ask and you ſhall have, ſeek and you ſhall finde, knock and it ſhall be opened unto you; for every one that asketh receiveth, and he that ſeeketh findeth, and to him that knocketh it ſhall be opened.* One would think this were *idem per idem*, but it is not ſo. He bids us *ask and it ſhall be given, ſeek and you ſhall finde, &c.* There is a promiſe annexed to asking, ſeeking and knocking, but it is alſo proved by nniverſal experience: *for every one that asketh, &c.* It's every mans caſe; never any man did it yet, that hath loſt his labour, in not attaining what he asked. If thou haſt it not yet, thou ſhalt have it in the end; it is ſo fair a petition to ask, to have thy ſinnes pardoned, that God would be friends with thee, and that Chriſt would make thee love him, and that God would be thy God, that God delights in it. This is the point then; Suppoſe God anſwer not preſently, yet knock ſtill, ſeek ſtill; that is perſeverance, the thing whereby it is diſtinguiſhed from temporary asking. The hypocrite will pray in a time of need and adverſity, but his prayer is not conſtant, *Job* 27. 10. *Will the hypocrite al-*

wayes call upon God? If they come and ſeek God, and he will not anſwer, as *Saul* did, they will try the Divel. God would not anſwer *Saul*, and he preſently goes to the Divel. It's not ſo with Gods children; they pray, and pray, and wait ſtill; they pray with the Spirit, and with perſeverance: God deals not alwayes alike with his children, but differently; ſometimes he anſwers preſently, ſometimes he makes them wait his leiſure, *Pſal.* 32. 5. *I ſaid I would confeſs my ſinne,* (ſayes *David*) *and my tranſgreſſions, and thou forgaveſt the iniquity of my ſinne*; ſo *Dan.* 9. 21. *When he ſet himſelf to ſeek God, even while he was ſpeaking and praying, the man Gabriel appeared unto him, and touch't him about the time of the evening Oblation.* Before the word was out of his mouth God was at his heart, and preſently ſends him a diſpatch. The like we ſee in *Eſay* 65. 24. Mark what a promiſe there is; *It ſhall come to paſſe that before they call I will anſwer; and while they are yet ſpeaking, I will hear.* This is a great encouragement; but it may be God will not alwayes do this; and what's the reaſon? Why, he hath a wonderful great delight to be wreſtled withall, and to hear the words of his own Spirit; nothing is more delightful to him, than this, when the Spirit is earneſt, and will not give over. *I will not let thee go, unleſſe thou bleſſe me.* It's ſaid in the *Canticles, honey is under the lips of the Church*; why ſo? it's becauſe there is no honey ſweeter to the palate, than ſpiritual prayer to God. And therefore God delayes to anſwer thee, becauſe he would have more of it. If the Muſitians come and play at our doors or windows, if we delight not in their

Muſick,

Muſick, we throw them out money preſently that they may be gone; but if the Muſick pleaſe us, we forbear to give them money, becauſe we would keep them longer, for we like the Muſick. So the Lord loves and delights in the ſweet words of his children: and therefore puts them off, and anſwers them not preſently: Now Gods children, let him deny them never ſo long, yet they will never leave knocking and begging; they will pray, and they will wait ſtill, till they receive an anſwer. Many will pray to God, as prayer is a duty, but few uſe it as a means to attain a bleſſing. Thoſe who come to God in the uſe of it as a means to attain what they would have, they will pray and not give over; they will expect an Anſwer, and never give over petitioning till they receive it.

Rom. 5. 1.

Therefore being justified by faith, we have peace with God through our Lord Jesus Christ, &c.

Having declared unto you heretofore the *nature of faith*, and that point which concernes *the practice of it* in our near approach unto God; I am now come to shew unto you *the fruits and benefits* Christians receive from this Mother-grace; and that the Apostle sets down in these words.

He sets down,

1. The *Mother-Grace*, *Justification*; that whereas we were afarre off, we are made near, and of enemies made friends of God. Then,

2. There are *the daughters or hand-maids of this grace*: For when we are justified by Faith, then,

1. *We have peace with God*: *that peace* of conscience *which passeth all understanding*; then,

2. *We have free accesse by faith unto the Throne of grace*, so that we need not look for any other Mediators. Christ hath made way for us to God, so that

we

we may go boldly to the Throne of grace, and find help at any time of need.

3. There follows *a joyful hope*, that a Christian hath by it, a taste of Heaven before he come to enjoy it. *We rejoyce in hope*, saith the Apostle; hope being as firme a thing as faith, faith makes things absent as present; hope hath patience with it, and would have us wait. We shall be sure of it, but yet we must wait patiently.

4. *Not only rejoycing in hope, but* even that which spoils a natural mans joy, as *crosses, troubles, afflictions*: and these are made the matter of this mans joy, not delectable objects only. Not in time to come after afflictions, but in afflictions; soas that which spoils the joy of a natural man, is fuel to kindle this mans joy.

Now concerning *justification by faith*; though it be an ordinary point, yet there is nothing more needs Explication, than to know how a man shall be justified by Faith. It's easily spoken, hardly explicated; Therefore in this mother-Grace, I shall shew you,

1. What faith is that doth justifie. And,

2. What this justification is. For it is not so easie a matt neither.

1. Concerning *the nature of faith*, I have spoken sufficiently already wherein it consists; but yet notwithstanding, there is a certain thing as like this faith as may be, and yet comes short of it. Many there are who are like *the foolish Virgins*, that thought they were well enough, and thought they should come time enough. So many think verily they have faith, yea and perchance go with such a perswasion to their very

very graves, and think they have grace, and that they labour after Christ, and lay hold on him, and are free from worldly pollutions, so as that they have a taste and relish of the joy of the world to come, and yet are carried all this while in a fooles Paradise, and think there is no feare of their safety, never knowing that they are cast-awayes, till they come to the gates of hell, and find themselves by woful experience shut out of heaven. And their case is woful that are thus deceived. Know then that it is not every faith that justifies a man; a man may have faith, and yet not be justified. The Faith that justifies, is *the Faith of Gods Elect*, Tit. 1.1. there is a faith that may belong to them that are not Gods elect, but that faith does not justifie. In the *Epistle to Timothy*, that faith which justifies, must *be a Faith unfeign'd*, 1 Tim. 1.5. 2 Tim. 1.5, Now here's the skill of a Christian to try what that faith is which justifies him. Now this justifying faith is not every work of Gods Spirit in a mans heart: for there are supernatural operations of the Spirit in a mans heart, that are but *temporary*, that carry him not thorow, and therefore are ineffectual: but the *end of this faith is the salvation of our soules*. We read in Scripture of *Apostacy*, and *falling back*. Now, they cannot be Apostates that were never in the way of truth. This being an accident, we must have a subject for it; Now there is a certaine kind of people that have supernatural workings; some that are drawn up and down with every wind of Doctrine; these are they that have this cold and temporary faith; temporary, because in the end it discovers it self to be a thing not constant and permanent. We read in *John*

11. 26.

11. 26. *That they that are born of God, never see death*, shall never perish eternally; but yet we must know withal, that there may be conceptions that will never come to the birth, to a right and perfect delivery. And thus it may be in the soul of a man, there may be conceptions that will never come to a ripe birth; but let a man be borne of God, and come to perfection of birth, and the case is cleare, he shall never see death. *He that liveth and believeth in me shall not see death.* And this is made a point of faith: *Believest thou this?*

There is another thing called conception, and that is, certain dispositions to a birth that come not to full perfection. True, a child that is borne and liveth, is as perfectly alive as he that liveth an hundred years: yet I say, there are conceptions that come not to a birth. Now, *the faith that justifies, is a living faith*: there is a certaine kind of dead faith; this is a feigned, that an unfeigned faith; *The life that I now live, I live by the faith of the Sonne of God.* Dost thou think a dead faith can make a living soule? It's against reason. A man cannot live by a dead thing, not by a dead faith. Now a dead faith there is. A faith that doth not work is a dead faith, *Jam.* 2. 22. *Seest thou how faith wrought with his works and by his works was faith made perfect?* for verse 26. *As the body without the spirit is dead, (or without breath is dead) so faith without works is dead also.* See how the Apostle compares it, *as the body without the spirit is dead, so faith without workes is dead also.* The Apostle makes not faith the form of works, as the soul is the forme of

the man: but as the body without the spirit is dead, so that faith that worketh not, that hath no tokens of life, is dead; but then doth not the other word strike home? *Faith wrought with his works.* It seems here is not as the Papists say, *fides informis*, and works make it up as the ἐντελέχεια of it. Compare this with the other places of the Scripture, 2 *Cor.* 12.9. where the Apostle pray'd to God *that the messenger of Satan might be removed from him; and he said unto him, My grace is sufficient for thee, for my strength is made perfect in weaknesse.* What? does our weaknesse make Gods strength more perfect, to which nothing can be added? No, it is, My strength and the perfection of it, is made known in the weaknesse of the meanes that I made use of for the delivery of mans soul from death. So here the excellency and perfection of our faith is made known by works; when I see that it is not an idle but a working faith, then I say it is made perfect by the work: when it is a dead faith, that puts not a man on work, never believe that will make a living soul. In St. *Judes* Epistle, ver. 20. it hath another Epithite, *viz. the most holy faith*: not *holy* only, but *most holy*. That faith which must bring a man to God the holy of holies, must be most holy. It's said, *that God dwells in our hearts by faith.* Now God and faith dwelling in a heart together, that heart must needs be pure and cleane. Faith makes the heart pure: It were a most dishonourable thing to entertaine God in a sty; a filthy and unclean heart; but if faith dwell there, it makes a fit house for the habitation of the King of Saints, therefore it purifieth the heart. Well then, doest thou think thy sinnes are for-

forgiven thee; and that thou haſt a ſtrong faith, and yet art as prophane and as filthy as ever? How can it be? It is a moſt holy faith that juſtifieth, it is not a faith that will ſuffer a man to lie on a dunghill, or in the gutter with the hog. There may be a faith which is ſomewhat like this, but it is but temporary, and cometh ſhort of it.

But now there is another thing which diſtinguiſhes it: it is the peculiar work of faith. *In Jeſus Chriſt neither circumciſion availeth any thing, nor uncircumciſion, but the new creature,* Gal. 6.15. and againe, Gal. 5.6. *Neither circumciſion nor uncircumciſion availeth any thing, but faith which worketh by love.* It's twice ſet down. Now what is a new creature? why, he that hath ſuch a faith as works by love: not a dead faith, but a faith that works: but how does it work? it not only abſtaines from evil, and does ſome good acts, which a temporary may do, but its ſuch a *faith as works by love. The love of God conſtraines him,* and he ſo loveth God, as that he hates evil for Gods ſake; the other does it not out of love to God; all the love he hath, is ſelf-love: he ſerves his own turn on God, rather than hath any true love to ſerve him.

Now that we may the better diſtinguiſh between theſe two, I ſhall endeavour to ſhew you how farre one may go farther than the other. I know not a more difficult point then this, nor a caſe more to be cut by a thread then this; it being a point of conſcience; therefore, Firſt, I declared unto you the nature of faith; How God firſt works the will and the deed, and that there is a hungring and thirſting after Chriſt. Firſt, I ſay there is a will and deſire to be made partaker

ker of Christ and his righteousnesse; then there is the deed too. We are not only wishers and woulders, but do actually approach unto the Throne of grace, and there lay hold on Christ, touch the golden Scepter which he holdeth out unto us; but,

Object. Now you will ask, Is there not an earnest and good desire in a temporary faith, a desire unfeign'd?

Sol. Yes, there may be for a time, a greater and more vehement desire in a temporary then in a true believer, then in the elect themselves all their life.

Object. Where's the difference then? I thought all had been well with me, when I had such a desire, as I could scarce be at rest till it were accomplished.

Sol. I answer, beloved; It is a hard matter to tell you the difference: but you must consider,

1. *From whence this desire flowes; whether it come from an accidental cause:* as if by accident my heart be made more soft, and I more sensible of my condition, or *whether my nature be changed*; to give you an instance, in iron: when iron is put into the forge it is softened, and as soon as it's taken forth, we say, *'tis time to strike while the iron is hot*; the fire hath made a change in it, it's malleable, the hammer is able to work on it; but let the fire be gone, and it's as hard as before; nay, we say steel is harder, so that there is no change in the nature of iron, it's hard still, *redit ad ingenium*, it goes back into its own estate. If it be softened, it is by an accidental cause; so here, as long as the temporary faith is in the furnace of afflictions, when God shall let loose the cord of his conscience, and makes him see that there is no way for salvation

but

but by Christ, then the sense of his torture will make him desire with all the veines in his heart to have Christ. See a singular example of this temporary desire in *Psal.* 78. 34. *When he slew them, then they sought him, and returned and enquired early after God.* So Prov. 1. 27. *When their fear was on them as desolation, and their destruction as a whirle-wind: when distresse and anguish cometh upon you, then shall they call upon me, &c.* Not with a feign'd desire, but in truth and reality they desire relief. *They remembred then that God was their Rock, and the high God their Redeemer*; they saw a Redeemer when he was slaying of them, and they believed that God would free them, though it was but temporary: *Nevertheless they flattered him with their mouths, and lyed unto him with their tongues; for their heart was not right with him, neither were they stedfast in his Covenant.* Observe then this was but a temporary case, a temporary change; there was no new creature, no new nature wrought: but being in the furnace of affliction, as long as the fire was hot they were pliable; they were not stedfast in his Covenant. Let this be an admonition to them that think they never can have true faith till God slay them. I am not of that opinion. God sometimes useth this means, but it is not so necessary, as that it cannot be otherwise, and to speak truly, I had rather have faith that comes another way; the difference is this, The temporary believers will have Christ while God is slaying of them, whil'st they are in the furnace of afflictions: but the other in cold blood when Gods hand is not on them. The true believer *is sick of love*, and when he hath no affliction, nor Gods hand on him, with

with the Apostle, *he accounts all things dung and dresse for the excellency of the knowledge of Christ Jesus.* There's an ardent desire when this external cause draws not. If when thou art out of the forge, thou hast thy heart softned, and findest this work of grace and faith to drive thee to Christ, thou hast a faith unfeigned, and so the faith of Gods elect.

Again, there is not only this desire in him who hath a temporary faith, but having understood the Word, he so desires it, that when he knows there is no having Christ, nor happinesse or salvation by him, unlesse he deny himself, and part from his evil wayes, being perswaded of this, out of self-love he would have Christ, and seeing these be the termes, that he must turn a new leaf, and lead a new life, or go to hell, therefore he will do this too; this is much, yet I say, he doth this too, but how shall this be proved? most evidently in 2 *Pet.* 2. 20. *For if after they have escaped the pollutions of the world, through the knowledge of our Lord and Saviour Jesus Christ, they are again intangled therein and overcome, the latter end with them is worse than the beginning.* Here is that Apostasie, and here is the subject of the temporary faith. *It had been better for them not to have known the way of righteousnes, then after they have known it, to turn from the holy Commandment delivered unto them*; this was a temporary conversion, as *Ephraim, like a broken bow, turned back again in the day of battel.* Observe what they did, they were *like the foolish Virgins, they kept their maiden-heads in respect of the pollutions of the world*; they lived very civilly, *they escaped the corruptions of the world,* and no man could challenge them of any filthy

filthy act; they knew that Christ was the King of Saints; *and had the knowledge of him*; they knew that it was not fit that the King of glory and holinesse should be attended on by the black guard; that they must have sanctity that will follow him; and therefore they laboured to be fit to attend him: *They escaped the pollutions of the world*, but yet it continues not; why so? *For it happened to them according to the true Proverb, the Dog is returned to his vomit, and the Sow that is washed, to her wallowing in the mire.* Mark, *the Dog turns again to his own vomit.* This proceeds from some pang in his stomach, that enforceth that filthy beast to disgorge it self that it may have some ease, but he quickly gathers it up again as soon as the pang is over. Some there are that would be content to hide their iniquity under their tongues, as *Job* speaks, but there comes a pang sometimes, a pang in their consciences which forceth them to vomit up their sweet bits again; but well, the fit is gone, and being gone, they, like the filthy dog, return to their vomit again, considering the pleasure which they took in that filthy thing; that they did disgorge themselves, was but from that pang and present pinch, not from the loathing or hatred of the thing, and therefore they return again unto it.

By the way then take notice of the filthinesse of sinne; how filthy is it, that the Lord compares it to the vomit of a dog? Then there followes another comparison of it: *It is as the Sow that is washed, and returns to her wallowing in the mire.* See another loathsome resemblance of this temporary faith; the Sow was washed, but how? her swinish nature was not

not washed from her; as long as the Sow is kept from the mire, in a fair Meadow with the Sheep, she looks as sleek and clean as they; she was washed, there's an external change, but her nature remained; bring the Sow and the sheep to a puddle, the sheep will not go in, because it hath no swinish nature; but the other, retaining its swinish nature, though before in outward appearance as clean as the sheep was, yet she goes again to her wallowing in the mire. There may be the casting away of a mans sinnes, and yet no new creature wrought in him. That I may shew this to you, take this example. A man known to be as covetous a man as liveth, he loveth his money as well as his God, yet perchance this man is brought in danger of the Law, and must be hang'd, for some misdemeanour committed; this man to save his life will part with all he hath; what; is his disposition changed? no not a whit, he is as covetous as before, he is the same man, he doth it to save his life, and to this end he is content to part with his money; the same minde had those in the *Acts* of the Apostles, *who in a storm cast their wares into the Sea with their own hands*; Acts 27. ἐκ ἀεκόντη γε θυμῷ; willingly, and yet half unwilling; for the saving of their lives they would part with these things, yet it was with a great deal of repining and reluctancy. As we read of *Phaltiel*, when his wife was taken from him, *he followed behinde weeping*, till they bid him be gone, and return back. So these men forsake their sinnes and hate them, but it is but imperfectly; they part with them, but they part weeping. Well, at this parting there may be a great deal of joy, it may taste not only the sweetnesse of the

the Word of God, but becauſe they are in a diſpoſition and way to ſalvation, they may have ſome kinde of feeling of the joyes, and taſte of the powers of the world to come; as the Apoſtle ſpeaks, *Heb.* 6. 4. *It's impoſſible for thoſe who were once enlightned, and have taſted of the heavenly gift, and were made partakers of the Holy Ghoſt, &c.* There's a ſupernatural work wrought in them, and they have taſted the good Word of the Lord; they begin to have ſome hope, and rejoyce in the glory of the world to come: what's the difference then? here's a taſting; but as it is *John* 6. it's not ſaid he that *eats* my fleſh, and *taſtes* my blood; but *he that eats my fleſh and drinks my blood ſhall live for ever.* There is a difference betwixt *taſting and drinking*, there may be a taſting without drinking; and the Text ſaith, *Matth.* 27. 34. When they gave Chriſt vineger, he taſted thereof, but would not drink. He that can take a full draught of Chriſt crucified, *he ſhall never thirſt, but ſhall be as a ſpringing fountain that ſpringeth up to everlaſting life*; but it ſhall not be ſo with him that doth but taſte. The Vintner goes round the Celler, and taſtes every Veſſel; he takes it only into his mouth, and ſpits it out again, and yet knows by the taſting whether it be good or bad; the wine goeth but to his palate, it reaches not to the ſtomack. So a temporary believer taſtes and feels what an excellent thing it is to have communion with Chriſt, and to be made partaker of his glory, but he does but taſte it. Look in *Hoſea* 5. 15. where we have another inſtance of this temporary Believer; Ye would think they ſought God in a good ſort, and in as good a manner as one could deſire: well, but how

did they ſeek him? it was only upon occaſion, in time of affliction: *I will go and return to my place untill they acknowledge their offence, and ſeek my face; in their affliction they will ſeek me early*; and again, *Hoſea* 6.4. the Lord complains of them notwithſtanding. *They will in their affliction ſeek me early*: was not this a fair returning? *Come* (ſay they) *let us return unto the Lord, for he hath torn, and he will heal us, &c.* What a deal of comfort did they ſeem to gather from the wayes of the Lord! but ſee what follows, *Hoſea* 6.4. *O Ephraim, ſaith the Lord, what ſhall I do unto thee? O Judah what ſhall I do unto thee? for your goodneſſe is as a morning cloud, and as the early dew it goeth away*; that is, it is but a temporary thing, wrought by affliction, which will not abide. As when a wicked man on his death-bed deſires that God would ſpare him and reſtore him to his health, and that he would become a new man, all this comes but from the terrours of death; for it oft proves that if God reſtores him he becomes as bad, if not worſe than ever he was before. But that I may not hold you too long;

2. Take this for another difference: *That Gods children can as earneſtly deſire grace as mercy*; *The temporary deſire mercy, but never deſire grace.* The believer deſires grace to have his nature healed, to hate his former converſation. The temporary never had, nor never will have this deſire; ſhould one come to the temporary believer, and tell him God will be merciful unto him, you may go on and take your fit of ſinne, you ſhall be ſure of mercy; he would like this well, and think it the welcomeſt news as could be, becauſe he only fears damnation, & ſelf-love makes him only

only desire freedome from that; but now the childe of God hates sinne, though there were no Hell, Judge nor Tormentor; he begs as hard of God for grace, as for mercy, and would do so, were there no punishment. His nature being chang'd, he desireth grace as well as mercy, which the temporary never does.

3. The last mark is from the words of the Apostle, *Neither circumcision availeth any thing, nor uncircumcision, but faith which worketh by love.* Love and the new creature puts Gods children on work; their hearts are first altered and changed by being made new creatures. As the Scripture saith, his flesh is circumcised, he is a dead man; deadnesse argueth impotency of doing those things which a living man doth; he cannot walk, &c. The temporary will not sinne for fear of after-claps,; but this man cannot sinne, his heart is changed, he is dead to sinne; we see how both abstain from sinne, but the perusal and disposition is not alike. The temporary sinner perchance commits not the sinne, but he could finde in his heart to do it; he saith not with *Joseph, How can I do this great wickednes and sinne against my God?* the other saith, I could do this evil well enough, but I will not. *Thou canst not bear those that are evil,* as in the *Revel.* Now he *that is born of God cannot sin,* there is that seed, that spring in him, that for his life he cannot sin, but it turns his heart from it; for his life he cannot tell how to swear, lye, &c. or joyn with others in wickednesse; but this must be understood of the constant course of their lives; I speak not what they may do in afflictions, when they are surprized, but in the course of their lives, they commit sinne as if they knew not how to do it; the

other doth it skilfully; these coblingly and bunglingly, they do it ill-favouredly; thus it is with a wicked man in doing a good work, he cobles it up. Thy faith then must be a *faith that worketh by love*; can'st thou do those good works thou doest out of love? then my soul for thine thou art saved. Get me any temporary that loves God, and I shall say something to you. Hast thou then a faith that causeth thee to love God, a working faith, and a faith that will not suffer thee to do any thing displeasing to him? if thou hast such a faith, thou art justified before God.

2. And so I come now to the point of justification, the greatest of all blessings: *Blessed is he* (saith *David*) *whose transgression is forgiven, and whose sinne is covered; blessed is the man to whom the Lord imputeth not iniquity*; it's the most blessed condition as can be; it is set down by way of Exclamation. *O the blessednesse of the man to whom the Lord imputeth not iniquity*! For justification, see what it is; the Scripture in St. *Pauls* Epistles, speaks of *justification by faith*; and in St. *James*, *of justification by works*. Now it will be useful for us in this point to know whence *justification* comes; it comes from *justice*, *Tsedeck* as the Original hath it, and *to justifie*; so that *justification* and *righteousnesse* depend one upon the other; for what is *justification* but the manifestation of the *righteousnesse* that is in a man? and therefore in *Gal.* 3. 21. they are put for one and the same thing: *For if there had been a Law given which could have given life, verily righteousnesse had been by the Law*; that is, justification had been by the Law. Again, *If righteousnesse be by the Law, then Christ is dead*

in

in vain. Gal. 2. that is also if justification had been by the Law, &c. justification is a manifestation of righteousnesse; and as many wayes as *righteousnesse* is taken, so many wayes is *justification*, which is a declaration of righteousnesse; so that if there be *a double righteousnesse*, there must be also a *double justification*; Beloved, I bring you no new doctrine; be not afraid of that; but I shew you how to reconcile places of Scripture against the Church of *Rome*, and those things which the Papists bring against us in this point. It stands by reason, seeing justification is a declaration of righteousnesse, that there must be so many sorts of *justification* as there be of *righteousnesse*.

Now there is a double sort of *righteousneß*, Rom. 8. 4. *That the righteousnesse of the Law may be fulfilled in us*; see then there is a double *righteousnesse*; there is a *righteousnesse fulfilled in us, and a righteousnesse fulfilled by us, that's walking in the Spirit.* The righteousnes fulfilled in us, is fulfilled by another, and is made ours by imputation; so we have a *righteousnesse without us*, and a *righteousnesse inherent in us*; *the righteousnesse without us, is forgivenesse of sinnes*, and pardon of them, which is a gracious act of God, letting fall all actions against me, and accounting of me as if I had never sinned against him all my life time; then there is a *righteousnesse within me*, an inherent righteousnesse. And if a righteousnesse, then justification; for that is but a declaration of righteousnesse. And so that which the Fathers call *justification*, is taken generally for *sanctification*; that which we call *justification*, they call forgivenesse of sinnes; that which we call *sanctification*, they call *justification*; so that the

difference is only in the termes. *Justification* we must know, is not taken only as opposed to condemnation, which is the first kinde of righteousnesse, *Rom. 6. 7. He that is dead, is freed from sinne*; if you look to the Greek or to the Margent, it is, *he that is dead, is justified from sinne*; this is not took in the first sense as opposed to condemnation, but in the other sense as it hath relation to final grace; The perfection of sanctification is wrought in me; for where there is final grace, there is a *supersedeas* from all sinne; so *Rev. 22. 11. Let him that is righteous, be righteous still*; the Greek is, *let him that is righteous, be justified still*. See then the difference between Saint *Paul*, and Saint *James*. Saint *Paul* speaks of that which consists in *remission of sinnes*, as in comparing the Apostle with *David* will appear, *Blessed is the man whose sinnes are forgiven*. Saint *James* speaks of *justification* in the second acception. You need not flie to that distinction of *justification before God*, and *justification before men*; think not that Saint *James* speaks onely of justification before men. *Was not Abraham our father justified by works, when he offered up Isaac on the Altar?* What justified by killing his son? this was a proper work indeed to justifie him before man, to be a parricide; to kill his sonne, though it were not so before God. So *Psal. 106.* we read how God accounted the act of *Phineas for righteousnesse*; thus you see how works are accounted righteousnesse in the second kinde of righteousnesse. In the former righteousnesse we are justified by faith; for in righteousnesse inherent there is a goodly chaine of vertues: *Adde to your faith vertue, &c.* adde one grace to another; *Adde to vertue knowledge*;

ledge; faith is but one part of the Crown. Now this juſtification in the firſt ſenſe whereby my ſinnes are forgiven, is called the righteouſneſſe of God, becauſe of Chriſt which is God, becauſe its wrought by Chriſt, *Dan. 9.* he is called *an everlaſting righteouſneſſe*, which continueth for ever world without end; for do not think the Saints in heaven have onely the ſecond kinde of righteouſneſſe; for they have the ſame covering by juſtification by Chriſt in heaven that they had before; God covers their ſins not here onely, but there alſo; juſtification follows them for ever.

Queſt. But now what parts hath juſtification in it? we are wont to ſay that there are two parts; one *imputation of righteouſneſs*, the other *forgiveneſſe of ſinnes*.

Sol. I anſwer; for my own part I think *Juſtification is one ſimple act of God, and that it is improperly diſtinguiſhed as parts; but rather as* terminus a quo *is diſtinct from* terminus ad quem. And this I ſhall ſhew unto you both by *reaſon* and *authority*, that faith is but one act.

Let none ſay that I take away the imputation of the righteouſneſſe of Chriſt; No: the bringing in of light, and the expulſion of darkneſſe is not two acts, but one; but there is *terminus à quo*, and *terminus ad quem*. We are accounted righteous, and that is, we have our ſinnes forgiven. And the reaſon is this; if ſinne were a poſitive thing, and had a being in it ſelf, then the forgiveneſſe of ſin muſt be a thing diſtinct from the imputation of righteouſneſſe. Scholars know the difference between *adverſa* and *privantia*; white and black are both exiſtent; but darkneſſe and

and light are not, but only a privation one of another, Darkneſſe is nothing of it ſelf but the abſence of light; The bringing in of light is the ſuppreſſion of it; you muſt underſtand ſinne hath no being, no entity; it's only an abſence of righteouſneſſe, the want of that light which ſhould be in the ſubject; which want is either in our nature, and then it's call'd original; or in our perſon and actions, and then its call'd actual tranſgreſſion. Sinne is an abſence of that poſitive being, which is, as I ſaid, either in our nature, or works. Then thus I will reſolve you in another point: *viz.* If ſin were a poſitive thing, all the world cannot avoid it but God muſt be the Author of it; for there is nothing can have a being, but it muſt derive its being from the firſt being, God. Now how can we avoid Gods being the Author of ſin? Why thus, it is nothing.

But what is ſinne nothing? Will God damne a man, and ſend him to hell for nothing?

I anſwer; its not ſuch a nothing as you make it; a man is not damned for nothing. It's a nothing privative, an abſence of that that ſhould be, and that a man ought to have. As when a Scholar is whip't for not ſaying his leſſon, is he whip't think you for nothing? indeed he hath nothing, he can't ſay a word of his leſſon, and therefore it is he is whip't; it is for a thing he ought to have, and hath not. Well, if you will ſay there are two parts of juſtification, do if you pleaſe; but this I take to be the more proper and genuine explanation.

Beſides, it appears by teſtimony of the Apoſtle, *Rom.* 4. 6. *As* David *deſcribeth the bleſſedneſſe of the man*

man to whom the Lord imputeth righteousnesse without works, &c. Saying, blessed are they whose iniquities are forgiven, and whose sinnes are covered. The Apostle cites the Prophet *David*, Psal. 42. Mark the Apostles conclusion, and how he proves it. His conclusion is, *That man is blessed unto whom the Lord imputeth righteousnesse without works.* His argument then must needs be thus framed.

He whom God forgives is blessed;
But, He to whom God imputeth righteousnesse without works, hath his sinnes forgiven him:
Therefore he is blessed.

Now, how could this assumption hold, if imputation of righteousnesse, and remission of sinnes were two distinct acts? for not imputing righteousnesse is not to bring in light, which keeps out darknesse; but observe, the Apostle to the *Colossians* and *Ephesians*, makes this *forgivenesse of sins*, the whole work, way, foundation of our redemption. But here remember I deny not the *imputation of righteousnesse*; for that is the foundation of the other; here's the point. How is Christs righteousnesse imputed to me? that positive thing which expels the other? Not so as if Christs righteousnesse were in me *subjectively*; for it was wrought by his passion as well as his action; The Apostle calls it *faith in his blood*; by faith in Christ Christs passive obedience is imputed to me: What do you think the meaning is that God doth esteem me as if I had hang'd on the Crosse, and as if I had had my sides pierced? No, that would

not stead me, or do me any good; that which was meritorious and singular in him, did reach to us; so that the meaning is this, as it is in the Articles of the Church of *England*, That *for the merits of Jesus Christ, God is well pleased with the obedience of his Son, both active and passive, as that he takes us to be in that state for his sake, as if we had fulfilled all his Laws, and never broken them at any time, and as if we ow'd him not a farthing*; this is imputative righteousnesse, however the Papists may scoffe at it. And this kinde of justification must of necessity be by imputation: why? because when a man hath committed a sinne, it cannot be undone again; God by his absolute power cannot make a thing done undone; for it implies a contradiction. The act past cannot be revoked, nor the nature thereof changed; murther will be murther still, *&c.* How then can I be justified, the sinne being past, and the nature of it still remaining? I say, how can I be justified in the first sense any other way than by imputation? its said in 2 *Cor.*5.19. *God was in Christ reconciling the world unto himself, &c.* This kinde of justification which consists in remission of sinnes, cannot be but imputative; sin cannot be changed, nor the thing done, undone.

But now cometh a greater question; If by justification our sinnes be forgiven us, what sinnes are forgiven I pray? sinnes past, or sinnes to come? we are taught that in the instant of justification, all our sinnes past and to come are remitted; which is in my mind an unsound doctrine: for if we look narrowly into it, we shall finde that in propriety of speech, remission of sinnes hath relation to that which is past; its said therefore,

therefore, *Rom.* 3. 25. *Whom God hath ſet forth to be a propitiation through faith in his blood, to declare his righteouſneſſe for the remiſſion of ſinnes that are paſt through the forbearance of God.* And remiſſion of ſinnes hath relation to thoſe that are paſt, as appears by inevitable reaſon; for what is remiſſion of ſinnes, but ſinne covered? Now can a thing be covered before it be? *blot out mine iniquities, &c.* ſaith *David*; can a thing be blotted out, before it's written? this is the thing makes the Pope ſo ridiculous, that he will forgive ſins for the time before they are committed; but what, do we get nothing for the time to come? yes, yes, when the ſinne is paſt, by faith we have a new acceſſe unto God; and having riſen by repentance, we get a new act, not of univerſal juſtification, but of a particular juſtification, from this and that particular ſinne.

But if there be forgiveneſſe of ſinnes paſt already, and I know that I am juſtified, and my ſinnes remitted: may I now pray for forgiveneſſe of ſinnes paſt? The Papiſts ſay it is active infidelity, and as abſurd as to pray to God to create the world anew, or incarnate his Son again.

But there is no converſion where there is no praying; and there is need of praying for the remiſſion of ſinnes paſt, and againſt ſinne for the time to come, as I ſhall ſhew next time; as alſo conſider whether there be any interruption of the act of juſtification by falling into great ſins. There's no man hath a mind more againſt quierks and quillets than I; yet for the opening of theſe things, and ſtaying and ſetling the mind, and clearing the underſtanding, give me leave the next time to clear theſe things unto you.

Rom. 5. 1.

Therefore being justified by faith, we have peace with God through our Lord Jesus Christ.

IN this Chapter, especially in the beginning thereof, I shew'd unto you that the Apostle sets down unto us those special comforts that a man receives after God hath wrought that supernatural grace of faith in his heart; so that here is set down *The Mother-Grace, Justification by faith; and then the blessed issues or daughters thereof*; and those are, *a free access to God, a joyful hope of the glory to come, and not only a patient, but a joyful suffering of all afflictions that shall befall us in this life.*

Concerning justification by faith, I laboured to open it unto you the last day, three things may well be considered therein.

1. What that faith is whereby we are justified.

2. What that justification is we have by faith.

3. What relation the one of these hath to the other.

Concerning

Concerning the first of these I told you that it was not every faith that justifieth, not every kinde of faith that a man can live by. There is a *dead faith*, and a man cannot live by a dead thing: And there is a *living faith*, and that is called *a faith unfeigned*. And though it be in Scripture called the *common faith*, yet it is with some restriction; *it is the faith of Gods elect*. There is a faith also which is but *temporary*; that being touch't with the sense of sinne, and seeing there is no deliverance from the curse due to sinne, but by Christ; and that there is no part to be had in Christ, but by renouncing all corruptions; the consideration of the desperatenesse of his case without Christ, makes him long after him; and since he cannot have Christ without leaving sinne, he will resolve on that too; he will make towards Christ, and perhaps he comes to taste of the sweetnesse of Christ, and feels the power of the world to come; he forsakes sinne, and thereby comes so near the true believer, that a man must as it were, cut a haire to divide between them. And this is a thing very necessary to be considered of.

And I shew'd unto you also that these are not moral things; not a faith that is wrought by the power of men, but by a work of Gods Spirit; for it humbles a man for sinne, and makes him make toward Christ, and seek him above all things, and having laid some hold on him, he escapes the pollutions of the world, and yet this faith is but temporary; a thing supernatural it is, yet it is without root. Now as I noted unto you, this is not different in the circumstance of time; for time alters not the thing. A childe that liveth but half an houre, doth as properly and truly live, as one

that liveth a hundred years. But it is called temporary, not that therein ſtands the difference, but therein it is ſhewn, and that proves the man to have ſomething wanting. Our being united to Chriſt, and being nigh unto him, is as a graft or ſcyons put into a Tree; there are two grafts put into one ſtock, and each of them have all the ſeveral things neceſſary done unto them, as cutting, binding, *&c.* yet time diſcovers that the one thrives, and the other withers; ſo that there was a fault unſeen; though he that put in the grafts never ſaw it, yet time diſcovers it. Now the difference is not in the time, but in the foundation of the thing it ſelf. Now what the difference is between theſe, I laboured to declare unto you the laſt day.

The uſe of it is in brief this, faith is not in all theſe. All have not faith; yet ſome come ſo near, and have faith ſo like that it will trouble a wiſe man to make the diſtinction. Theſe are like the fooliſh Virgins, that lived very civilly, and kept their maiden-heads in regard of the world; none could accuſe them for any evil they had done; yet they are at length ſhut out. Many think themſelves in a good way, and a ſafe condition, yea, and go out of the world in this conceit, and think they are entring into the gate of heaven, till they in a moment are caſt down to hell: Try we therefore, ſearch and ſift our ſelves; if this grace were as graſſe that grows in every field, it were ſomething; but it is a precious flower, which if we have not, Chriſt profiteth us nothing. This is the means of Chriſts being applied unto thee; how doth it therefore behoove every one of us to look to it, and not to ſlubber over the matter ſlightly, but to ſearch and

and try, and examine our ſelves. And in the marks I ſhew'd you before that it was ſuch a thing as may be likened to a conception which never comes to the birth; ſuch a thing is this temporary faith.

Among others let me adde the tokens of love; it is twice ſet down in the *Galatians*, *neither circumciſion nor uncircumciſion, &c.* but *faith which worketh by love*; and again, *neither circumciſion, &c.* but the *new creature*. They that have a temporary faith want nothing but the *new creature*; what's that? its *faith that worketh by love*. They that love God, it's a ſure token that God hath loved them firſt, and God never giveth this love, but they have faith unfeigned.

The next thing is, he is ever careful to try himſelf, to prove himſelf. The temporary cannot endure to be brought to the touch or tryal. He accounts every beginning of grace in himſelf very great; every Molehill to be a Mountain. Now Gods children know that they may be deceived with counterfeits, and therefore he tryeth himſelf.

Mark the ſpeech of the Apoſtle, *Examine your ſelves, prove your own ſelves; know you not your own ſelves, how that Jeſus Chriſt is in you, except you be reprobates?* us underſtand the words; firſt, we ſee then it is a thing that is poſſible to be known, whether we are in the faith or no; and this is flat againſt the Papiſts; for they think a man can have but a conjectural knowledge that he hath grace and faith. It may be probable, they ſay, but it cannot be certainly known; but does not the Apoſtle ſay, *Examine your ſelves, prove your ſelves, know you not your ſelves, &c.* No Papiſt can know it, yet it is poſſible to be known. Prove and try,

try, you ſhall not loſe your labour. If you take pains in it, you ſhall attain it in this world. *Make your calling and election ſure*, ſaith the Apoſtle; on Gods part it is ſure enough, *for the foundation of God ſtandeth ſure*: but make it ſure unto your ſelves, in reſpect of your own knowledge. *Know you not your own ſelves, that Jeſus Chriſt is in you, except ye be reprobates?* It is a thing may well be made ſure of; therefore ſearch, try, examine, &c. Others are content with bare beginnings that never come to any maturity; but thoſe that have true faith, are ever bringing themſelves to the tryal and touch-ſtone.

But may ſome ſay, I have tryed and examined my ſelf, and I do not finde that Chriſt is in me; what am I a reprobate therefore?

No, God forbid: I ſay not the man is a reprobate that cannot diſcerne that Chriſt is in him; See what that is that will explain this, 1 *Cor.* 11. 19. *For there muſt be hereſies among you, that they which are approved, might be made known*; there muſt be δόκιμοι, *men that are approved*, ſuch as have endured the dint and ſhot of the Musket: ſuch as have put themſelves to the tryal, and come off well; theſe are the δόκιμοι, and are oppoſed to thoſe ἀδόκιμοι, who are ſuch men as take things hand over head, do not ſearch, and try, and examine, and put themſelves to the proof; it's a ſigne theſe have not true faith: for what, is the having of Chriſt ſo ſlight or poor a thing, as that they will take no pains for him, or care not for knowing whether they have him or no? what, neglect Chriſt ſo much, as not to adventure on the tryal? theſe are thoſe ἀδόκιμοι. But he which hath this ſaving

ving faith, he is ever putting himſelf to the tryal. Again, Gods childe, not only uſeth all the means in himſelf to try himſelf, but he prayeth for the aide of God alſo; he knoweth that his own heart is deceitful, and may cozen him, but that God is greater than his heart, and knoweth all things. And therefore he cryeth unto God to try him, as *Pſal.* 139. *Try me O God, and know my heart; prove me, and know my thoughts; look well whether there be any way of wickedneſs in me, and lead me in the way everlaſting*; there is an everlaſting righteouſneſſe, and an everlaſting way that leads unto it, about which theſe are not content to try themſelves only, but they deſire God to try them alſo; and to make them know the uprightneſſe of their own hearts, and not to ſuffer them to be deceived thereby. Now that I have done with.

Conſider now what that juſtification is, that is obtained by this true lively faith; I ſhew'd unto you that juſtification is ordinarily taken for an acquittance from a debt. It is derived from juſtice or righteouſneſſe; therefore I ſhew'd that *juſtification* and *righteouſneſſe* are taken for one and the ſelf ſame thing; *for if there had been a Law given which could, &c.* that is, juſtification had been by the Law. Now as there is a *double righteouſneſſe*, ſo there is alſo a *double juſtification*. Not that I hold there is any other juſtification as it comprehends remiſſion of ſinnes, but only one, but otherwayes, as many righteouſneſſes as there are, ſo many juſtifications there are. Now there is a double kinde of righteouſneſſe, the one *imputed*, and the other *inherent*; the one is the righteouſneſſe of Chriſt, an act tranſient from another, which cannot be made mine

but *by imputation.* Beſides this there is another which is *inherent*, a righteouſneſſe in us. St. *James* ſpeaks of the one, and Saint *John* of the other. One is oppoſed to *condemnation*, and the other to *hypocriſie*. The ſoundneſſe of the heart is reſpected of God for righteouſneſſe, in reſpect of the graces inherent in us.

Now to give you a touch of the difference between the one and the other, and therein to declare the difference between us and *Rome*: Know then that the queſtion between us and *Rome*, is not Whether *juſtification be by faith or no*: but Whether there be any ſuch thing as *juſtification or no?* The doctrine of the Church of *Rome* is, that there is no ſuch grace as this.

But concerning the firſt of theſe, that *juſtification which is by the imputation of Chriſts righteouſneſſe*, I ſhew'd unto you that imputation in this caſe, is, as when a man comes to hold up his hand at Gods Barre, as it were, and it's demanded of him what he hath to ſay for himſelf, why he ſhould not dye; and then this *juſtification by Chriſts righteouſneſſe is oppoſed to condemnation.* Then juſtification by faith is, that when I come to ſtand before God, though conſcience ſay I am guilty of a thouſand ſinnes, yet I may go boldly and plead my pardon, which will acquit me as if I had never ſinned at any time. *God was thus in Chriſt reconciling us (the world) unto himſelf, not imputing their ſinnes unto them.* Now ſinne is a thing paſt, which being done, cannot be made undone, the ſin remains ſtill: murder is murder ſtill, and adultery is adultery ſtill; it cannot be undone again. Now how

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shall this man that is guilty of murder and adultery, be made just? it cannot possibly be but by not imputing his sinne unto him, so that God should account it to him, as if it had not been done at all by him; he puts it upon Christs account; *Account:* The word is used in the Epist. to *Philemon*, where St. *Paul* saith, *If he hath wronged thee, or oweth thee ought, put that on mine account.* A mans sins being thus put upon Christs account, he is accepted of God as freely as if he had never owed him any thing, or as if he had never offended him. Now this is done by transferring the debt from one person to another; so that we see this imputation of sinne to Christ, and of Christs righteousnesse to us is most necessary. It must be so: And if there were no testimony for it in Scripture, yet reason sheweth that there can be no righteousnesse but by Gods acceptation of us in Christ as if we had never sinned; there is the difference then. *To him that worketh not, but believeth in him that justifieth the ungodly, his faith is accounted to him for righteousnesse.*

But *doth God justifie the ungodly?* that's a hard speech; we read in the *Proverbs*, *He that justifieth the wicked, and condemneth the just, even they both are abomination to the Lord.*

But here we must understand this as we do some other Scriptures; we read in *John*, that *the blinde see, the lame walk, the dumb speak.* It's impossible for a man to be blinde and see, to be dumb and speak all at once; yet take the chief of sinners, suppose *Paul*, and he was so in his own account; but the act of justification alters him. God justifies the ungodly, that is, him that was even now so; but by the imputation

of Christs righteousnesse he is made righteous, that is, righteous in Gods account.

But in proceeding in this point I did reflect a little back. God findes a man with a number of sinnes, full of sinne, and forgives these sinnes; now I demanded this; how farre doth this justification and forgivenesse extend? to sins past alone, or to sinnes past and to come? And I answered that we must consider this matter two wayes.

First, to justifie a mans person simply; and then to justifie a man from this or that particular act: The phrase is used in Scripture, *Acts* 13.39. *And by him all that believe, are justified from all things, from which we could not be justified by the Law of Moses.* There is justification from this or that thing. There is first, *Justification of a mans person*; he that was an enemy, is now made a friend; he is now no longer a stranger at home, but is in the list or Gods household. Now this we say, no sooner doth a man receive it, but the selfsame houre that he receiveth it, the bond is cancel'd, the evidence is torn, and fastened to the Crosse of Christ, and hangs up among the Records, whereas before it was an evidence against us, and would have layen heavy on us at the bar; but now it is fastened to the Crosse as a cancel'd Record, the bond is become void.

Secondly, but now when we consider *justification from this or that particular act*; I declared that so a man is onely *justified from sins past*; for it is contrary to reason and Scripture, that a man should be justified from sinnes to come: For Scripture, the Apostle hath it, *Rom.* 3.25. *Whom God hath set forth to be a propitiation*

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on through faith in his blood, to declare his righteouſneſſe for the remiſſion of ſinnes that are paſt, through the forbearance of God; and it is clear alſo from the nature of the thing. A thing cannot be remitted before it be committed, nor covered before it had an exiſtence, nor blotted out before it be written. Therefore juſtification from ſuch or ſuch a fault, muſt have relation to that which is paſt; but for juſtification for the time to come, I will ſpeak anon; there I left the laſt time.

I have now faith, and I believe in Chriſt; I have now relation to him, and remiſſion of ſinnes paſt. But why then do I pray for it? to what end is that? *Bellarmine* objects that it is an act of infidelity to pray for it afterwards; but we do it, and we ought to do it; ſee *Pſal.* 51. *David* made that Pſalme after the Prophet *Nathan* had told him his ſinne was pardoned: See the title of it, (and we muſt know that the title is a part of Gods Word as well as the reſt) *A Pſalme of* David *when* Nathan *came unto him, after he had gone in unto Bathſheba:* Nathan told him *that God had took away his ſinne:* Yet he cryeth here throughout the whole *Pſalme*, to have his ſinne pardoned and blotted out; ſo that though there were faith and aſſurance, yet he ſtill prays for it. Now *Bellarmine* ſaith, this cannot be; but doth he diſpute againſt our opinion? no, he diſputes againſt the Holy Ghoſt; for *David* having received a meſſage of forgiveneſſe, yet prays. Therefore if the Jeſuite had grace, he would joyne with us to ſalve the matter, rather then through our ſides to ſtrike at God.

But it is a Fallacy to joyne theſe two together; for a man to pray for a thing paſt, it is an act of infidelity;

as to pray that God would create the world, and incarnate his Sonne.

I anſwer, there is difference between *an act done, and an act continued*; when the *World was made by God, God had finiſhed that work.* And when *Chriſt took our fleſh upon him, the act was done*; but the *forgiveneſſe of ſin is a continued act*, which holds to day and to morrow, and world without end. God is pleaſed not to impute thy ſinnes, but cover them; Now this covering is no conſtant act. I may cover a thing now, and uncover it again; now forgiveneſſe of ſinne being an act not complete, but continued, and continued world without end (and therefore we ſay the Saints in heaven are juſtified by imputative righteouſneſſe, Gods continuance of his act of mercy.) The point then is this; As long as we continue in the world, and by contrary acts of diſobedience continue to provoke God to diſcontinue his former acts of mercy, and our ſinnes being but covered, therefore ſo long muſt we pray for forgiveneſſe. When the ſervant had humbled himſelf before his Lord, it is ſaid, *The Lord of that ſervant looſed him, and forgave him the debt*; but though he forgave him, yet he did another act that cauſed his Lord to diſcontinue his pardon, *Matth.* 18. 33. *Shouldeſt not thou alſo have had compaſſion on thy fellow-ſervant, as I had pity on thee?* He had pity on him; yet ſince he doth another act, which turns his Lords heart againſt him, therefore *he is now caſt into priſon, and he muſt not come out thence till he hath paid the utmoſt farthing.* He had forgave him to day and to morrow, and would have continued his forgiveneſſe if he had not thus provoked him; we muſt pray to God to continue his acts

acts of mercy, becauſe we continually provoke him by new acts of rebellion. Adde to this, The King grants a pardon to a man; In all Patents of pardon there is a clauſe that the man muſt renew his Patent. If forgiveneſſe may be renewed, then thoſe things are to be renewed again, by which the renovation of my remiſſion may be wrought. God would have me renew my acts of faith; and if of faith, why not of repentance, and of prayer? There is a ſingular place in *Ezek.* 36.29,35,37. that makes it plain, That though God intends to do the thing, yet he appoints this to be the means. *Thus ſaith the Lord God, I will yet for this be enquired of by the houſe of Iſrael, to do it for them*; (i. e.) though I have done it, and intend to do it, yet will I do it by the means of prayer. Howſoever that God had promiſed *Eliah, that raine ſhould come upon the face of the earth*; yet he goes upon the Mount, and ſaw no ſhew of a cloud. The Text ſaith not what he did; but *he put his head between his knees*. Saint *James* ſaith, *he prayed, and he opened heaven, and brought down raine*. It was an humble ſecret geſture. A man may be more free in private, than in publick. *He prayed, and the heavens opened*. God had promiſed it, and would do it, but yet he would be ſought too. So we ſee the mediate cauſe is prayer; ſo though the Lord will do this, yet *for all this he will be enquired of*: It is not with God as with men; men who have promiſed, would be loth to be ſued to not to break their promiſe; they account that a diſhonour to them, but it is not ſo with God; God hath promiſed, yet thou ſhalt have no benefit of it, untill thou ſue him for it; therefore thou muſt go to

God

God and ſay, *Lord fulfill thy promiſe to thy ſervant, wherein thou haſt cauſed me to truſt.* God loves to have his bond ſued out. Lord, make good this word, performe that good word that thou haſt ſpoken. God would have his bond thus ſued out. And as thy faith, repentance, prayer is renewed, ſo is thy pardon renewed. When God will make a man poſſeſſe the ſinnes of his youth, when a man is careleſſe this way, it pleaſeth God to awaken him. *Thou writeſt bitter things againſt me, and makeſt me to poſſeſſe the iniquity of my youth*, Job 13. 26. When a man forgetteth the iniquities of his youth, and reneweth not his repentance, and hath not new acts of faith and petition, then God maketh him to poſſeſſe the iniquities of his youth; he makes his ſins ſtand up and cry out againſt him, & by this means his old evidences are obliterated. When a man hath a pardon, and its almoſt obliterated, the letters almoſt worne out, that they cannot be read, he would be glad to have it renewed, to have a new exemplification. Every ſinne it puts a great blur upon thine old evidence that thou canſt not read it. It may be firme in heaven, and yet perhaps be blur'd that thou canſt not read it, and therefore if thou wouldſt get them clear'd again, thou muſt go to God by prayer, and renew them again; ſo that whether our evidences be blur'd, or whether it be that God will make us poſſeſſe the iniquities of our youth, it is neceſſary to pray for the forgiveneſſe of thoſe ſinnes which have been before forgiven.

But now you will ſay, when I have ſinned afterward, how come I then to be juſtified? Then a man would think repentance only doth it, and without repentance a man cannot be juſtified. But

But you muſt underſtand, repentance is not an inſtrument at all; faith only is the inſtrument, faith juſtifyeth me from ſinne hereafter as well as before. The caſe is this, faith brings life. *The righteous ſhall live by his faith,* as the Prophet *Habakkuk* ſpeaks.

What doth then new ſinnes do?

There are two ſorts of ſinnes; one of ordinary incurſion, which cannot be avoided; theſe break no friendſhip betwixt God and us; theſe only weaken our faith, and make us worſe at eaſe. But there are other ſinnes which waſte a mans conſcience; A man that hath committed murder, adultery, and lives in covetouſneſſe, which (in the Apoſtles) is Idolatry; as long as a man is in this caſe, he cannot exerciſe the acts of faith; we muſt know faith juſtifieth not as an habit, but as an act applying Chriſt to the comfort of the ſoul. Now a waſting ſinne it ſtops the paſſage of faith, it cannot act till it be opened by repentance; Phyſitians give inſtances for it. Thoſe that have Apoplexies, Epilepſies, and the Falling ſickneſſe, are thought to be dead for the time, as it was with *Eutichus,* yet ſaith Saint *Paul, his ſpirit was in him.* Every one thought him dead, yet his ſpirit is in him; however in regard of the operation of his ſenſes it did appear he was dead. So, if thou art a careleſſe man, and lookſt not to thy watch, and to thy guard, but art overtaken in ſome groſſe and grievous ſinne, thou art taken for dead. I ſay not, a man can loſe his life that once hath it; but yet in the apprehenſion of others, and of himſelf too, he may appear to be ſo. As in Epilepſies, the nerves are hindred by obſtructions; ſo ſinne obſtructs the nerves of the ſoul, that there

cannot be that life and working till theſe ſinnes be removed. Now what is repentance? why, it clears the paſſages, that as faith could not act before, now it gives him diſpoſitions unto it. As a man in a ſwound, cannot do the acts of a living man, till he be refreſhed again; ſo here its repentance which clears the ſpirits, and makes the life of faith paſſe throughout. Now when repentance clears the paſſages, then faith acts, and now there is a new act of faith, faith juſtifies me from my new ſinnes; faith at firſt and at laſt is that whereby I am juſtified from my ſins which I commit afterwards.

But this forgiveneſſe of ſinnes, what doth it free us from?

In ſinne, we muſt conſider two things; the fault and the puniſhment. Now conſider ſinne as it is in it ſelf, and as it reſpects the ſinner, as acted by him, as reſpecting the fault of the ſinner, it is ἀνομία, *a tranſgreſſion of the Law*; *The puniſhment is death*; as it reſpects the ſinner, it is guilt. The ſin is not guilt, but the guilt the ſinners. For inſtance, a man that hath told a lye, or ſworn an oath, the act is paſt, but a thing remains which we call *the guilt*. As if a man commit murder or adultery, the act is paſt, but yet if he ſleep, or walk or wake, the guilt follows him. If he live an hundred years, he is a murderer ſtill, and an adulterer ſtill, the guilt follows him; and nothing can take away the murder or adultery from the ſoul, but the blood of Chriſt applyed by faith.

Firſt, God takes away the puniſhment. *There is now* (ſaith the Apoſtle) *no condemnation to them that are in Chriſt Jeſus, who walk not after the fleſh, but after the*

the Spirit; what, nothing in him worthy condemnation? God knows we are worthy of a thousand condemnations. There are two Judges; there is a double guilt; when a man is brought to the barre, first, the Jury judge the fact, and then the Judge that sits on the Bench, he judgeth the punishment; one saith *guilty or not guilty?* the other saith *guilty*, then he judgeth him. Now when we are justified, we are freed from both these guilts; *sinne when it is accomplish't, it bringeth forth death*: You know the natural work of sinne, ἀποκύει, *it labours with death*; now God will stop the acts of it, that it shall not do that which it is apt to do, which is as good as if the sinne were taken away; when there were wilde guords sliced into the pot, 2 *Kings* 4. 31. it's said the Prophet *took that venemous herbe away*; (i. e.) though the thing were there, yet it is as if it were not there, it shall do no manner of hurt: *Bring now and poure out, and there was no evil thing.* So in respect of us, though there be an evil thing in punishment, and if we had our due, would bring condemnation, yet when we are sprinkled with the blood of Christ, it can do us no evil, no hurt; it's said in the Scripture, *that the stars fell from heaven*; why the starres are of that bigness that they cannot fall from heaven to the earth; but they are said to fall, when they give not their light, and do not that for which they were put there; so though I have committed sinne, yet when God is pleased for Christs sake to pardon it, it is as if it were not there at all.

This is a great matter, but I tell you there is more; *we are not only freed from the guilt of the punishment, but*

which is higher, we are freed from the guilt of the fact. I am now no more a murderer, no more a lyar; when I have received a pardon from the blood of Chriſt, he frees me from that charge, the world is changed with me now. *Who ſhall lay any thing to the charge of Gods Elect?* If the Divel lay any thing to thee, thou mayſt deny it. Such a one I was, *but I am juſtified, but I am ſanctified.* A man hath committed High Treaſon againſt the King, and the King gives him a pardon for the Treaſon; if I call him a Traytor, he can have no remedy againſt me, for he is one; the pardon takes not away the guilt: But if his blood be reſtored unto him by Act of Parliament, then if I ſhall call him Traytor, he may have remedy againſt me, becauſe he is reſtored fully, and is not lyable to that diſgrace. This is our caſe, *though our ſinnes be as red as ſcarlet, yet the die ſhall be changed*; it ſhall not be ſo bloody: Thou haſt the grace of juſtification, and this doth not only clear thee from the puniſhment, but from the fault it ſelf; See in *Jer.* 50. 20. the place is worth gold: *In thoſe daye, and in that time ſaith the Lord, the iniquity of Iſrael ſhall be ſought for, and there ſhall be none; and the ſinnes of Judah, and they ſhall not be found: for I will pardon them whom I reſerve*: what is the matter? what a ſinful man, and no ſinne? what when there is ſearch made for ſinne in ſuch a man, ſhall it not be found? you will ſay this is meant of the grace of ſanctification; no: *I will pardon them, that pardoning of ſinne makes the ſin not to be found.* What a wonderful comfort is this? when I ſhall come at the day of judgment, and have the benefit of my ſanctification, the laſt abſolution, ſuch

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sinnes shall not be charged on me, my sinnes and iniquities shall not be remembred. *I will remember their sinnes no more*, saith God; it is a wonderful thing, and a strange mistake in many men, especially the Papists; Did they ever write comfortably of the day of judgment? never; they make that a terrible day. Alas poor souls, they knew not that justification is that, that makes sinners that they shall never be remembred: Mark, it is said, Thou shalt hear of all thy good deeds for thy honour and thy praise; but for thy sinnes, there shall search be made, and they shall not be found; when God forgives sinnes, he doth it fully, it shall never be cast in thy teeth again; but thou shalt hear of all thy good deeds, not of thy bad. Then lift up your heads, for your redemption draweth near; here is the blessed grace of justification, that we being justified by faith, have not only no condemnation, but no guilt; whereas all the sinnes of the wicked man, shall be set before his face, and he shall stand quaking and trembling by reason thereof; *not one good thing that he hath done shall be remembred, but in the iniquity that he hath committed, in that shall he dye*; and so I have said somewhat of that point.

You may remember that I said (a word perhaps that some think much of) that the question betwixt us and *Rome*, is not *Whether we be justified by faith or no?* but *Whether we be justified at all*; I will make it good. There are two graces, righteousnesse imputed, which implies forgivenesse of sinnes; and righteousnesse inherent, which is that grace of sanctification begun. They utterly deny that there is any righteousnesse but righteousnesse inherent. They say forgivenesse of sinnes is

nothing but sanctification. A new doctrine never heard of in the Church of God, till these last dayes, till the spawn of the Jesuites devised it. Forgivenesse of sinne is this, that God will never charge me with it again. They say that forgivenesse of sinne is an abolishing of sinne in the subject, where is true remission; as much as to say, There is no justification distinct from sanctification: whereas the Apostle distinguisheth them, when as he saith, *The Sonne of God is made unto us wisdome, righteousneß, sanctification and redemption: He is made unto us (of God.)* By the way let me expound it unto you. Christ hath three offices; *A Prophetical, Regal and Sacerdotical office.* He exerciseth his *Prophetical office* to illuminate our understanding. He exerciseth his *Kingly office* to work on our will and affections; there are two branches of it, the Kingdome of grace, and the Kingdome of glory. How am I made partaker of Christs Prophetical office? He is made unto me *wisdome*, before I was a fool, but now by it I am made wise. First, he enlightens me, and so he is made unto me *wisdome*; well, he is my *Priest*; how so? he is made an expiation for my sinne; he is said to be ἱλασμὸς in Saint *John*, *A propitiation for our sinnes, and not for ours only, but for the sinnes of the whole world.* There is a difference between συγγνώμη and ἱλασμὸς, that is a bare pardon, but this is such a propitiation as the party offended is well-pleased with Christs being made a ransome; he is made unto us ἱλασμὸς, by the oblation offered unto his Father. He is righteousnesse imputed to us. And as a *King*, he rules me in the Kingdome of grace, and in the Kingdome of glory; in the Kingdome of grace he

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is made unto me sanctification, and in the Kingdome of glory he is made unto me redemption; it is called by the Apostle, *the redemption of our bodies*; these two are thus clearly distinguished. The work of Christs Priestly office is to be a propitiation for our sinnes; sanctification proceeds from the Scepter of his Kingdome: The one is without me, the other within me. The one receives degrees, the other not. As a man that is holy may be more holy; but imputed righteousnesse doth not more forgive one man than another. Imputation is without augmentation or diminution. Those things which have divers contraries, cannot be one and the same thing. Justification and Sanctification have divers contraries. The contrary to justification is condemnation; but the contrary to sanctification is wickednesse, and false-dealing, &c. *Aristotle* distinguisheth homonymous words, and bids you consider their contraries; thus you see the difference between these two.

I should now come and descend unto the dependence one hath on the other: (*i. e.*) in what respect doth faith justifie? Is faith an instrument to work justification, or to receive it only?

The answer is clear, it justifieth in regard of the object. If you remember the two places I bid you compare, *Rom.* 3. 25. *Whom God hath set forth to be a propitiation through faith in his blood*; is that all? compare this place with *chap.* 5. 9. *Much more then, being now justified by his blood, we shall be saved from wrath through him*; we are justified by his blood, and by faith in his blood: here are two acts which signifie the same thing. It is no more then to say, I was cured by the

the Bath, or by going to the Bath; ſo that faith is the legs of the ſoul that bring a man to Chriſt. And ſo my faith is an inſtrument, not to procure my juſtification, but to receive it; ſo then ſeeing faith is an inſtrument to receive juſtification, and not to procure it, then the weakeſt faith carrieth away as much forgiveneſſe as the ſtrongeſt. A ſtrong faith rids a great deal of work, becauſe it is an active inſtrument. The ſtronger faith worketh the greater work; but in the point of juſtification, it is an inſtrument whereby my juſtification is wrought, an inſtrument whereby Chriſt is received. And the weakeſt hand may receive a piece of gold as well as the ſtrongeſt; we muſt know that in the point of receiving, we live on Gods almes. All our juſtification is his free gift, and faith is that Palſie hand which receives all our comfort. It is not then a faith that juſtifieth, but faith; it is called by *Peter*, *a like precious faith*. *Simon Peter a ſervant and an Apoſtle of Jeſus Chriſt to them that have obtained like precious faith with us, through the righteouſneſſe of God and our Savtour Jeſus Chriſt*; it is ὁμότιμον, in the meaneſt Chriſtian that hath a trembling hand to pitch on that, and draw vertue from him; it is *a like precious faith* in them, as in the moſt great Apoſtle *Peter*, and all the reſt.

Rom.

ROM. 5. 1.

Therefore being justified by faith, we have peace with God through our Lord Jesus Christ.

I Have heretofore declared unto you, that in these words, and the words following, there are set down these great graces and great blessings which you have in Christ in his Kingdome of grace, before you come to the Kingdome of glory.

First, here is set down *the mother and radical grace of all the rest, and that is justification by faith*; and then followeth *the blessed fruit that issueth from thence.*

1. *Peace with God.*

2. *A gracious accesse into his presence.*

3. *A joyfull hope arising from that great glory that we shall enjoy for ever time to come.*

4. *In the worst of our troubles, and midst of our afflictions, this joy is so great, that it cannot be abated by any of them; yea, it is so far from being abated by them, that they are a fuel to kindle it: we rejoyce in affliction* (saith the Apostle) that which would undo the

joy of a carnal man, is made the matter of this mans joy.

Concerning the first of these; *justification*, that is the ground or foundation of all the rest; *being justifi-fyed by faith*, that's the root and ground, without which there is *no fruit, no peace, no joy, no hope, much lesse any kinde of rejoycing in tribulation.* Faith is that which seasoneth all; we must first be *justified by faith*, before we have any other comforts; for that's the first ground, the first rudiment of a Christian in the School of Christ.

Therefore I proposed unto you three things for the understanding of it.

1. *What that faith is that justifieth.*
2. *What that justification is that is obtained by faith.*
3. *What relation the one of these hath to the other.*

Concerning the first of these I shewed you that it is not every faith that justifieth. I shew'd you that there is a *dead faith*, whereupon the Apostle saith, *The life that I now live, I live by the faith of the Sonne of God.* A dead thing cannot make a living man; it must be (and I shew'd you how) *a living faith.*

Again, I shew'd that beside the *true faith*, there was a *temporary faith*, which is active too, and comes near the other. It had the operations of the Spirit, but it wanted root. It had supernatull works, but it wanted the new creature. There was conception that was but an abortive kinde of birth; it came not to maturity, not to a full growth, it did not continue. And I shew'd unto you how a man might discern one of these from the other; for herein lyes the wisdome of a Christian, not to content himself to be deceived with

with flaſhes; therefore the Apoſtle exhorts us *to prove and try, and examine our ſelves*; it's an eaſie matter to be deceived, and therefore Gods people ſhould be careful to examine themſelves, to have their ſenſes exerciſed herein, that however others may ſlight and ſlubber over the matter, they muſt and will be careful in it; and then they will not only do it themſelves, but they will crave the aid of God alſo: *Prove me O my God, &c. try me, &c.*

Then for the ſecond thing concerning that juſtification that is obtained by faith. I ſhew'd you that the word *juſtification* was derived from *juſtice* or *righteouſneſſe*; and as many wayes as *juſtice* and *righteouſneſſe* may be taken, ſo many wayes may *juſtification* be taken: Sometimes *for juſtification of righteouſneſſe in a man, and ſometimes it is oppoſed to condemnation*; ſo its taken in Saint *Paul*, and it ſignifieth an acquital; ſometimes its oppoſed to *hypocriſie* and *pollution* in a mans ſoul, ſo it ſignifies *ſanctification*, whereby God not only covers our ſinnes paſt, but heals our natures. The firſt *is perfect, but imputed*; the ſecond *inherent, but imperfect*. When the time cometh that God will finiſh his cure, he will then make a perfect cure; when final grace cometh, we ſhall not need to think of a Popiſh Purgatory. Death is the Lords refining pot; then there is not a jot of ſinne ſhall be left in a Chriſtian. Now when God hath taken away our droſſe, then to think we ſhall be put in a refining fire; that an intire ſoul that hath no blot, that one that hath no ſpot, ſhould be purged after final grace hath made him clear and whole, this is againſt reaſon and common ſenſe. They might have learned better of their own *Thomas*;

all the fire in the world will never put away ſinne without the infuſion of grace. This by the way concerning them.

I ſhew'd beſides, that theſe two being both righteouſneſſes, the Church of *Rome* confounds them both together: Saint *James his juſtification with* Saint *Pauls*. They confound inherent righteouſneſſe which is begun, and ſhall be perfected in final grace, with the other; ſo that the point is not between us and *Rome*, Whether faith juſtifieth by works or no? but Whether it juſtifieth at all? in truth that is the ſtate of it: The queſtion is this, whether there be another juſtification that is diſtinguiſh't from ſanctification, or whether there be another grace beſides juſtification? Do not think that we are ſuch block-heads as to deny faith and ſanctification; yet faith is but a piece or part of that traine of vertues. There juſtification is taken for ſanctification; we acknowledge a man is juſtified by faith and works; but the queſtion is between us and them, whether there be any juſtification beſides ſanctification? (*i. e.*) whether there be any juſtification at all or no? we ſay ſanctification is wrought by the Kingly office of Chriſt; he is a King that rules in our hearts, ſubdues our corruptions, governs us by the Scepter of his Word and Spirit; but it is the fruit of his Prieſtly office which the Church of *Rome* ſtrikes at: (*i. e.*) whether Chriſt hath reſerved another righteouſneſſe for us, beſides that which as a King he works in our hearts; whether he hath wrought forgiveneſſe of ſinnes for us? we ſay he hath, and ſo ſaith all the Church, till the new ſpawn of Jeſuites aroſe. They diſtinguiſh not remiſſion of ſinnes

sinnes from sanctification. *Bellarmine* saith remission of sinnes is the extinguishing of sinne in the soul; as water though it be cold, yet the bringing in of heat extinguishes the cold; and so remission of sinnes is the bringing in of inherent righteousnesse which extinguisheth all sinne which was before. A strange thing, and were it not that the Scripture does speak of *a cup in the hand of the Harlot of Rome whereby she makes drunk the inhabitants of the earth with the wine of her fornications*; except men were drunk, it were impossible that a learned man should thus shake out an Article of their Creed, which hath ever been believed by all the Churches. When the Scripture speaks of forgivenesse of sinnes, see how it expresseth it, *Ephes.* 4. 32. *Be ye kinde one to another, Brethren, tender-hearted, forgiving one another, even as God for Christs sake hath forgiven you.*

Observe, *in the Lords prayer*, we pray that the *Lord would forgive us our trespasses, as we forgive those that trespasse against us.* Let him that hath common understanding judge, Do we forgive our neighbours by extinguishing sinne in the subject? I forgive you; (*i.e.*) I take away the ill office you did me: Doth he forgive thus? Alas no! forgivenesse is without a man. I have an action against you, perhaps an action at Law; I will let fall my suit, my charges I will forgive, this is forgivenesse. *God justifieth, who shall condemn?* Though God has just cause to proceed against me as a Rebel, yet he is content to let fall his action, to fasten it upon the Crosse of his Sonne, there to fix the *Chirographum, the hand-writing against us.* He will let fall that which was the ground of a suit against us, all that he could say against us.

That you may understand the thing the better, there are two things, two kinds of righteousnesse; the one of justification, the other of sanctification. The Holy Ghost distinguisheth them by several terms *1 Cor. 1. ult. Of him are ye in Christ Jesus who is made unto us wisdome, righteousnes, sanctification and redemption.* You see here are two distinct graces; *righteousnesse and sanctification*; they make them but one, sanctification and remission of sinnes. *Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified.* Here justification and sanctification is nothing else but justification and glorification; Saint *Paul* speaks of a thing past, not of the glory to come: (*i. e.*) sanctification which is inchoate glory. For what is the glory we shall have in heaven but the inlargement of those inherent graces God begins in this world? Here is the seed, there is the crop; here thou hast a little knowledge, but there it shall be inlarged; now thou hast a little joy, there thou shalt enter into thy Masters joy; here some knowledge, but there thou shalt have a full knowledge, and a full measure. Here glory dwelleth in our Land, but there we *shall with open face behold as in a glasse the glory of the Lord, and be changed into the same image from glory to glory, even as by the Spirit of the Lord*, 2 Cor. 3. 18. (*i. e.*) we are more and more conformed to the image of Almighty God, by obedience and holy qualities infused into us, that we grow from one degree of sanctification unto another. And so you see how these are distinguished by their termes, Justification and glorification, justification and sanctification. There is a-

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nother place in Saint *John*, an hard place; but yet as I take it, theſe two righteouſneſſes that have the ſame name, to be diſtinct in their termes. It is ſaid, *Joh.* 16. 8. *That when the Spirit ſhall come, he ſhall reprove, or* (as we ſhould tranſlate it) *he ſhall convince the world concerning ſinne, righteouſneſſe and judgment.* Thus I ſay it ſhould be tranſlated, for 'tis no ſenſe to ſay that God ſhall reprove the world of righteouſneſſe; on what occaſion this was ſpoken we muſt not ſtand to ſpeak: but righteouſneſſe and judgment is juſtification and ſanctification. And the drift of the place is this, when the Spirit ſhall come, how? not upon me or thee; but the Spirit here ſpoken of is that Spirit that ſhould come upon the Apoſtles, it ſhall begin at the day of *Pentecoſt*; and theſe 1. ſhould ſet forth like twelve Champions to conquer the world, and to bring them unto the Scepter of Chriſt. He ſhall convince the world; (*i. e.*) when the Spirit ſhall come on you, and your tongues be tip't with that ſpiritual fire, which ſhall be active, it ſhall convince the world concerning three particulars, *of ſinne, righteouſneſſe and judgment*: Of the point of humiliation for ſinnes; the point of *juſtification by righteouſneſſe imputative*; and the *glory of ſanctification in judgment, and righteouſneſſe inherent.* This method Saint *Paul* uſeth in the *Romans* to ſtop every mans mouth. Firſt, *He convinceth the Gentile, which was eaſie to be done; after he convinceth the Few, that there is righteouſneſſe to be had in another, though none in my ſelf.* He ſhall convince the world, &c. As if he ſhould ſay, To be ſhut up under unbelief, is to be convinced of all ſinnes. Now conſider what is the nature of unbelief; it is to faſten all ſinnes upon a man;

and

and when I have faith, all my ſinnes are put out of poſſeſſion, they are as if they were not; but if we are ſhut up under unbelief, we are dead. The ſecond work of Gods Spirit, is the Miniſtry of the Word, *He ſhall convince the world that there is righteouſneſſe to be had by a communion with another; though we are guilty in our ſelves*, yet he will ſet us free; and the reaſon is, *becauſe I go to my Father*. As if he ſhould ſay, though you be convinced of your ſinnes, that you are wholly dead in treſpaſſes and ſinnes, and have no means in the world to put that away; yet notwithſtanding the ſecond work of Gods Spirit, is to *convince of righteouſneſſe*; that there is a righteouſneſſe to be had in Chriſt, becauſe he was our ſurety arreſted for our debt; he was committed to priſon where he could not come out till he had paid the utmoſt farthing. There is a juſtification to be had in me; I go to the Creditor, I have made no eſcape, not like one that brake the priſon and run away, but I am now a free-man. I have not made an eſcape before the debt is paid, then I might be brought back again; but the debt is diſcharged, and therefore *I go to my Father* to maintain my place and ſtanding. I was *given unto death for your ſins, but I am riſen again for your juſtification*, and I now ſit at my fathers right hand; this is the ſecond thing. But is there not a third thing that the work of the Miniſtry muſt do? Yes, *to convince the world that there is judgment or righteouſneſſe inherent*. There is a hard place, I ſhall ſpeak of it; it is uſual in Scripture to joyn *righteouſneſſe and judgment together. The words of the Lord are righteouſneſſe and judgment*. And the integrity of a mans heart which is oppoſed to hypocriſie, is called *judgement*;

ment; as God liveth who hath taken away my judgment, Job 27.2. How did God take away his judgment? is it meant that he had taken away his wits? no, but but he hath put his heavy hand on me, that hath put a conceit in the minde of my friends that I am an hypocrite; and therefore he falls on him, *ver. 6. My righteouſneſſe I hold faſt, and will not let it go; my heart ſhall not reproach me ſo long as I live.* His judgment was taken away; (*i. e.*) the opinion they had of his integrity; and this will expound another place in *Matth.* 12.20. *A bruiſed reed ſhall he not break, and ſmoking flax ſhall he not quench, untill he ſend forth judgment unto victory?* what is that, *untill he ſend forth judgment?* This *judgment* ſignifies nothing but thoſe inherent graces, thoſe infuſed qualities that God ſends into the heart of a Chriſtian. In a mans firſt converſion there are but beginnings of grace; what is faith, hope, patience and fear? it is like a ſmoaking flax; (*i. e.*) like the ſmoaking wick of a candle made of flax: as when a candle burns in the ſocket, its now up, now down, you know not whether it be alive or dead; ſo in the firſt converſion of a Chriſtian, infidelity and faith, hope and deſpair mount up and down. There's a conflict in the beginning of converſion, but he will not give it over untill he bring forth judgment, untill he get the victory of all oppoſition from the fleſh. And what is the reaſon? *Becauſe the god of this world is judged.* He ſhall convince the world of an inherent righteouſneſſe in ſpite of the Divels teeth, becauſe he is condemned. He that before worked in the children of diſobedience, is now caſt down. The ſtrong man is caſt out, and therefore upon that ground you have the third

point; Besides the grace of justification following upon Christs death, there is another; the Divel shall be dispossessed; the Divel is strong where he doth wicked things; but he shall be disarmed, he shall not touch thee, the wicked one shall not hurt thee.

I now go forward.

The third thing I noted besides faith and justification, was, That we must observe *what relation one hath to the other; and how it comes to passe that justification is attributed to faith*, there being more noble graces in us than faith.

I answer; the reason is because *faith* is brought as *the only instrument whereby we receive our justification*, purchased by the merits of Christs death. When we say faith is an instrument, we must understand it right well; we say not faith is an instrument to work my justification, Christ alone must do that; it's no act of ours, nothing is in us; faith is said to be an instrument whereby we get our justification in respect of the object, it is a nearing us to Christ; it is the instrument of application, the only instrument whereby we apply the medicine, and the plaister of Christs blood; whereby we that were strangers and afar off, are made near; faith is the only hand which receiveth Christ; when the hand layeth hold on a thing, it layeth hold on a thing without it self; so is faith a naked hand, not as a hand that gets a mans living, but like a beggars hand that receives a free almes given by the donor; as the Apostle speaks, *Rom.* 5. 17. *For if by one mans offence death reigned over all by one; much more they which receive abundance of grace, and of the gift of righteousnesse, shall reigne in life by one Jesus Christ.* There

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is abundance of grace, and a gift of righteouſneſſe; faith is the only means whereby we receive this gift; whereupon I inferred this which was of great conſequence; ſeeing faith did juſtifie not as an active inſtrument, but as it did receive the gift of grace, it did follow that the weakeſt faith that was did get as much juſtification as the ſtrongeſt faith of any whatſoever; becauſe faith juſtifieth not only as a work, but as it did receive a gift; therefore our Saviour ſaith, *O ye of little faith!* yet as little as it was, it was builded upon the Rock; and though Satan deſired to winnow them, and ſift them as wheat, yet they remained firme; as our Saviour ſaith of the faith of miracles, *If ye had faith as much as a graine of muſtard-ſeed, ye ſhould ſay to this Mountain be removed, and it would obey you:* So for *common faith*, which the Apoſtle calleth ſo, becauſe it is *common to all the Elect*, if thou haſt ſo much faith, thou ſhalt be able to remove Mountains of corruptions; ſuppoſe thou haſt a trembling hand ſcarce able to hold, yet have the perſwaſion of the woman in the Goſpel, *If I may but touch him I ſhall be whole*: I ſhall be ſaved, healed, if I can but touch him; And mark our Saviour, *The people throng'd about him*, and he ſaith, *Who is it that toucheth me?* A wonder that he when they crowded him, ſhould ask ſuch a queſtion; but Chriſt knew that ſome body touched him beſide the touch of the multitude; its ſaid in the Text, *The poor woman came trembling and told him all the truth: And he ſaid Be of good comfort, though thou haſt a paralytick, and palſie ſick-hand, yet the touch is enough*; the leaſt faith brings as much life as the greateſt.

Object. But then what need a man look for a great faith?

Sol. Yes by all means; for though thou hast much comfort by a little weak faith, yet the more faith, the more comfort; and therefore 'tis to very much purpose to labour after a strong faith. *Abraham* (it is said) *staggered, not through unbelief*; if thou hast a strong faith, thou wilt have a strong consolation: Thou mayst by thy weak faith be healed of thy disease, yet by the weakness of thy faith mayst want much of the strength of thy comfort; therefore thou must *go from faith to faith*; but know this, that a new-born childe, ἀρτιγέννητα βρέφη, is not yet so strong as a man, yet he is as much alive as the strongest and tallest man; so that again thus, thou art yet but a new-born babe, not so strong or so lively as one more grown, but yet thou hast all the lineaments of the new creature in thee, though thou art not so strong and lively as another may be.

Object. Did not you tell me that it was not every faith that did justifie, but *a working faith*? how then doth faith alone justifie?

Sol. I answer, When faith justifieth, there is one thing said of another; the subject and the predicate, faith justifies. Justification is attributed unto faith; Look on the word (*only*) whether it doth determine *the subject or the predicate*; *doth faith which is alone severed from good works, justifie?* so the proposition is false. First, that faith which is alone, separated from love and the fruits of good works, doth not justifie; but let the word (*alone*) be put to the *predicate*; *faith justifieth alone*; (i. e.) *faith is the only vertue in the soul whereby a man is justified*, that is true: As if a man should say, the eye alone seeth, 'tis true; if we put it thus,

thus, the eye ſevered from the members of the body, ſeeth its ſelf. If the eye were taken out of the head, it would neither ſee alone, nor at all; but the meaning is this, the living eye is the organ whereby a man diſcerns a viſible object; ſo faith, though joyn'd with other graces, yet takes not other with it for helps of juſtification.

Object. But why ſhould God ſelect this vertue among others that are more noble?

Sol. I ſay as before, *God had reſpect to the low eſtate of his hand-maid,* it was reaſon that God ſhould chooſe the loweſt, and the meaneſt: God ſelected this poor beggars hand for *two reaſons.*

Firſt, in reſpect of God.

I ſay 1. *Therefore it is of faith that it might be by grace, to the end the promiſe might be ſure to all the ſeed; not to that only which is of the Law, but to that alſo which is of the faith of Abraham, who is the father of us all,* Rom. 4. 16. ſo that here are two ſtrong reaſons; in reſpect of God, that God by ſo mean a thing as a beggars hand, ſhould bring a man to juſtification; and the other in reſpect of faith it ſelf, that it might ſee by grace, that when thou bringeſt nothing but a bare hand ready to receive a pardon muſt needs be this of grace. If God ſay Thou muſt love me, this were an exchange, not a free gift. I lay down ſomething, and I take up ſomething for it. Faith is that naked hand which fills it ſelf with Chriſt, it layeth faſt hold of juſtification. As if a man were ready to be drown'd, there is a cable caſt to him to lay hold on, and he laying hold on it is drawn ſafe to the Land; but a man when he lays hold of the cable, muſt let go all his other

holds which he laid hold on before. Thus muſt a man let go all other holds, and lay faſt hold on Jeſus Chriſt.

Faith hath two faculties; it opens it ſelf to let fall all other things, then when it is a naked hand, it layeth hold on Chriſt, and *then it is of grace*, when he eſteems *all droſſe in compariſon of Chriſt*; it hath all fulneſſe by grace: *Where is then rejoycing and boaſting?* Rom. 3.27. *it is excluded; by what Law? of works? nay, but by the Law of faith.* And then *chap.* 4. 2. *For if Abraham were juſtified by works, he hath whereof to glory, but not before God; faith taketh away all boaſting. Let him that glorieth, glory in the Lord. Therefore it is of faith that it might be of grace.* This is the reaſon in reſpect of God.

2. In reſpect of our ſelves; *To the end the promiſe might be ſure to the ſeed*; what is the reaſon why people doubt and think nothing ſure? it is becauſe they come not with a naked hand; I muſt have ſuch a meaſure of faith, love, ſuch a meaſure of humiliation, of patience, all to bring ſomewhat with us; whereas if we look on theſe things we ſhall never be heard. If the bare acceptation of Chriſt with a trembling hand will not make thee ſure, what canſt thou have more than the bare receiving of a gift by faith? The reaſon why we are not more ſure, is becauſe we come not with a naked hand.

By the way there are many means, ſome (*à priori*) others (*à poſteriori.*)

1. For the firſt; they are thoſe things by which faith is wrought, though they are not ſo evident, yet they are moſt ſure; when I conſider God calls me in my

my blood, having nothing in me, and will be friends with me, bids me take his Sonne, and I do not, bids me take his Kingdome and glory with him, and I refuse it, though this be a matter not so evident, yet it is most sure.

2. Then there are other arguments which come from the fruits of faith (*à posteriori*) they are more evident, but not so sure. And thus have I declared unto you the first point of justification by faith; it is so sweet a string that I cannot tell how to leave it.

Now let us come from the *Mother to the Daughters*; the eldest Daughter is peace with God, then this is the first birth; *And we are at peace, &c.*

In this peace we will consider these three particulars.

1. *What is that peace which we have.*

2. *With whom we have it.*

3. *By whom, and by whose means we have peace with God, &c.* It is procur'd by Jesus Christ.

What we have; peace.

With whom; God.

By whose means? *Our Lord Jesus Christ. Therefore being justified by faith, we have peace with God through our Lord Jesus Christ.*

1. *What this peace is.* You know the point of *peace* is a great matter; it is the Apostolical benediction: *Grace and peace* in all the Epistles; *Grace and peace from God our Father, and from the Lord Jesus Christ,* 2 Thes. 1. 2. and chap. 3. 16. *Now the Lord of peace himself give you peace by all means always.* This is a thing by all means to be desired, you must labour to get it; this was the Angels song when Christ was born.

born, *Glory be to God on high, on earth peace, good will towards men.* This *peace* is a thing by all means to be ſought after, and what it is, you may know by the contrary; you know what a miſerable thing warre is; God grant you may not know it too ſoon: You know what it is to have an enemy among us. This is our caſe till we be juſtified, we are at daggers drawing, at point of hoſtility with God. It is a fooliſh conceit for a man to think that by reaſon of Gods predeſtination he is juſtified before he was; this is a fooliſh conceit; untill thou art juſtified by faith, thou art not juſtified; Gods predeſtination doth not make a change in the ſubject; if I intend to inrich a beggar, he is in rags ſtill for all my intention, till my intention be put in execution. *Paul* was elected before the foundation of the world; but till he was converted he was an enemy, and a *perſecutor, the chief of ſinners*, as he ſpeaks of himſelf, *Rom.* 5. 10. ſo the Scripture ſpeaks in that point: *If when we were enemies we were reconciled unto God by the death of his Sonne, much more being reconciled, we ſhall be ſaved by his life.* Before the time of peace came, we were unbelievers, enemies, in the ſtate of enmity; when as before God was thy enemy, aſſoon as thou haſt touched Chriſt by a lively faith, preſently all the actions he had againſt thee are gone; God is friends with thee; this is a high and a deep peace, and this comprehends all kinde of bleſſings; *Amaſa*, 1 Chron. 12. 18. one of the valianteſt Captains that *David* had, ſpeaks there of peace; one would think it not ſo proper, it belongs not to them to talk of peace, but becauſe peace comprehends all kinds of bleſſing, it is ſaid, *Then the Spirit*

of

of the Lord came upon Amaſa, who was chief of the Captains, and he ſaid, Thine are we, David, and on thy ſide thou ſonne of Jeſſe; Peace, peace be unto thee, and peace be unto thy helpers, for thy God helpeth thee. This is a ſpeech from a Souldier to a Souldier, and this is done in a military way; *Peace* is welcome though coming from a Warrior, becauſe it comprehends all manner of bleſſings; Its ſaid, 2 *Sam.* 11. 7. *That when Uriah came unto David, David demanded of him how Joab did, and how the people did, and how the War proſpered.* Look unto the Margent according to the original, and it is, *He demanded of the peace of Joab, and the people, and of the peace of the War.* A man would think it a contradiction that he ſhould demand of the peace of the warre; ſo then, this peace which we have with Almighty God, after we are juſtified by faith, is the comprehenſion of all manner of good. This having of peace with God is the fruit of the Spirit.

But with whom is this peace? *with God*; it is not peradventure ſo with thy ſelf: Thou mayſt have a turbulent conſcience, inſomuch that thou wouldſt give all the world to have it quiet, to be aſſured that there is peace between God and thee; that's not the point: The thing thou getteſt by faith *is peace with God*: When thou art troubled withthy ſelf, and haſt but a weak act of faith, yet if thou believeſt, thou art more afraid than hurt; thou art Cock-ſure, and ſhalt be calme and quiet.

Object. But why ſhould Chriſtians be ſo fooliſh, ſo troubled? what's the reaſon the children of God do ſo diſquiet themſelves?

Sol. Becauſe they are fools, they ſtand in their own

light, are ſtrainted in their own bowels. God is liberal and free, but there is ſome hope of worthineſſe in us, and we do things we ſhould not do. We are alwayes poring on our ſelves, and do not bring a naked hand; and this is the reaſon we are ſo full of diſtractions.

Again, it is the nature of many peeviſh people amongſt us, that they will not be comforted; when news was brought to *Jacob* that *Joſeph* was ſlain and loſt, it is ſaid, *All his ſonnes and daughters roſe up to comfort him, but he refuſed to be comforted; and he ſaid, For I will go down into the grave unto my ſon, mourning*; Gen. 37. 35. They have a kinde of pettiſhneſſe and peeviſhneſſe, and wilfulneſſe; they will not be comforted, and it may be there is ſome kinde of pride in it too; they would perhaps be thought to be the only mourners of *Iſrael*, of the Kingdome. *As Rachel mourned for her children, and would not be comforted*; they ſhut up their eyes againſt all comforts; God commands them to be comforted, and they will not; it is no marvaile then that they eat the fruit of their own hands; it is a part of our office to bring comfort, we have an injunction to it; *Comfort ye, Comfort ye my people, ſaith the Lord; we bring the tydings of peace, and our feet ſhould be beautiful*, Rom. 10. we bring good news, all is well; as *Noahs* Dove coming with an *Olive branch* in her mouth. *Comfort ye, comfort ye, cry aloud, ſpare not.* If you ſtop your ears, who can help it? the Lord is gracious and chargeth us to comfort you: and can there be any better news, than to ſay, All is peace, all your ſins are done away. *I have blotted as a thick cloud thy tranſgreſſions*: as who ſhould ſay,

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it is the tydings of ſuch good things, as all within thee is too little to praiſe the Lord, and therefore it is not a thing to be ſlighted over; *bleſſed is the man whoſe ſins are forgiven*, Pſal. 32. which is no Noun Adjective, nor of the ſingular number neither; it ſignifieth *bleſſednesſes*, as it were an heap of bleſſings. They commonly call it the eight beatitudes, it is but varied upon divers ſubjects; were there eighty eight, that were all one: To have thy ſinnes forgiven thee, is the compriſing of all happineſſe.

Again, when a man ſets his eyes too much upon his ſinnes; more upon his ſinnes than upon the mercies of God freely offered in Chriſt, this is a wonderful hindrance of the peace; Thou lookeſt on the wrong object, looking too much on thy ſinnes, when thou ſhouldſt look on Chriſt, that brazen Serpent offer'd unto thee; then 'tis no wonder that thou ſeeſt not Chriſt though he be near thee: *Mary Magdalen complains and weeps to the Gardener, that they had taken away her Lord, and ſhe knew not where they had laid him, when as he ſtood at her elbowe; her eyes were ſo full of tears that ſhe could not behold her Saviour.* Now therefore ſtand not in thine own light, but look upon Chriſt as well as upon thy ſinnes; obſerve, though there be a peace and a calme, yet preſently all turmoyles will not ceaſe after humiliation: When there is a great ſtorme at Sea which laſts perhaps twenty foure houres, and then ceaſeth, what are the waves preſently quiet, aſſoon as the ſtorme is over? no, there will be toſſing and rolling many houres afterwards, becauſe there muſt be a time of ſetling; and ſo though there be peace between God and thee, and the

ſtorme over, yet there muſt be a time of ſetling.

I ſhould now ſhew you the difference between the peace that wicked men have and this other peace; theirs is not peace; *there is no peace to the wicked*: It is a truce onely, and we muſt make a great difference between a truce and a peace. A truce when it is expired, commonly ends in more bitter Warre. With them there is a ceſſation of trouble, their conſciences do not accuſe them, but when the time limited is over, and conſcience again breaks looſe, it will be more unquiet and unſetled than ever before; it will be at open Warre againſt them.

Rom.

Rom. 5. 1, 2.

Therefore being justified by faith, we have peace with God through our Lord Jesus Christ; By whom also we have accesse by faith into this grace wherein we stand, and rejoyce in hope of the glory of God.

HAving out of these words declared unto you, *the Mother-grace justification by faith*, I proceeded to the consideration of *her Daughters, those fruits or graces which spring from a true justifying faith.* So that here we have the great Charter and Priviledge that a justified man is indowed withall. First, *He hath peace with God.* Secondly, *Free accesse unto him.* Thirdly, *Unspeakable joy, and that joy not only in respect of that delectable object, the hope of the glory of God in heaven hereafter*; but here also, that which spoiles the joy of a natural man, (afflictions, &c.) are made the matter of this mans joy.

Now concerning peace with God through our Lord Jesus Christ, the first of these, I considered three parts in it.

1. *What that peace was which the justified man enjoyeth.*

2. *The parties between whom this peace was made.*

3. *Who was the peace maker.*

Concerning the peace I declared unto you what it was, that it was an unconceivable thing, *The peace of God that passeth all understanding*; a thing which our shallow understandings cannot reach unto, we cannot apprehend the excellency of this grace: Consider its excellency by the contrary, there is no misery in the world like that as when a man stands at enmity with God: *Do we provoke the Lord? are we stronger than he? If a man sinne against a man*, saith *Eli, the Judge shall judge him*; *another man may take up the quarrel, but if a man sinne against God, if the controversie be between God and us, who shall intercede for us?* were it not for this our peace-maker Christ Jesus, we should be in a woful condition, unlesse he put to his hand, and took up the matter.

Now it's a great matter to come to the fruit of peace; *the fruit of peace is to them that make peace*; we have this fruit of peace, we do not sow fruit but seed, the fruit comes afterwards: It is not so with a Christian, he is as sure as if the thing were in hand, he soweth not only the seed, but the fruit of peace; as soon as he is justified, at that instant he hath the *fruit of peace*.

2. So we have peace, but with whom is it? it is between *God and us*. God and a justified man is at peace through Jesus Christ; at the very same instant that a man is justified, he is at peace with God. This peace as I declared unto you, is a gift of an high nature,

ture, which belongs not to every man, but to the justified man only; he who is justified by faith, he only hath peace. In the *Ephesians* and *Isaiah* there are general proclamations of peace: *Peace be unto them that are near, and unto them that are afarre off*: and *Isa.*5.7. The word the Apostle useth in the *Ephesians*, hath allusion to this in *Isaiah*, *ver.* 19. *I create the fruit of the lips, peace, peace to them that are afarre off, and to them that are nigh, saith the Lord, and I will heal them; but the wicked are like a troubled Sea, that cannot rest. There is no peace (saith my God) to the wicked.* Though the proclamation be never so general to Jews and Gentiles, yet it belongs only to those who have peaceable minds towards God, those who will not stand on termes of rebellion against him; what madnesse is it to think that if I stand in point of rebellion against God, I should have peace with him? But I must cast down my treasons, and I must come with a subjects minde, then there will be peace, otherwise no peace: When *Jehu* came to revenge the quarrel of God, *Joram* asked him, *Is it peace Jehu?* he answers, *What peace so long as the whoredomes of thy mother Jezabel, and her witch-crafts are so many!* 2 Kings 9. As long as thou continuest in a course of rebellion, what hast thou to do to talk of peace? why thinkest thou on peace. when thou art the chief rebel? as long as wickednesse continues in thy heart, thou hast no peace of God by Jesus Christ.

Now it may fall out that there may be a kinde of quietnesse in the conscience of a wicked man; but we must make a great difference between a peace and a truce; a truce is but a cessation of warre, for such a time,

time, and many times when the truce is over, it ends in greater warre, becauſe they have the more time to gather ſtrength, and increaſe their Forces: So there may be a peace or a truce between God and wicked men; but it is the higheſt judgment that can be upon a wicked man to be thus let alone; but it is not ſo with a godly man; God breaks their peace, and hedges up their way with thornes, and many times torments their conſcience, and breaks their peace; but when God ſuffers a ſinner to thrive in ſinne, when he ſuffers him to on ſo long, that his own honour is almoſt touch't; *I held my peace ſaith God, then thou thoughteſt me to be ſuch a one as thy ſelf*; God holds his peace, then the ſinner ſaith God doth not heed. However the preacher amplifies theſe things, God is not ſo terrible as they make him; well, but though God hold his peace long, yet at laſt he will ſpeak. *Oh conſider this ye that forget God, leſt he tear you in pieces, and there be none to deliver you.* When the time of the truce is out, then the conſcience is like a fierce Maſtiffe; the longer he is tyed, the more fierce he is when he is let looſe; ſo conſcience, when it hath been long quiet, and tyed up, when God lets looſe the cords thereof, it will be more fierce than ever before, it will then flie like a Maſtiffe in thy face, and as it were tear thy throat; and then there will be in thee the very flaſhings of hell.

Now there is a great difference between the peace of Gods children, & this little ceſſation of war in the conſciences of wicked men: *When the ſtrong man armed, keeps the houſe, the goods that he poſſeſſeth are in peace*: When Satan is the Maſter, and thou doſt his will, and he hath thee at command, he doth not trouble thee; when

when he keeps the house, the goods are in peace; *but when a stronger than he comes, and puts him out of possession, then comes the strife and debate.* Look therefore to thy peace; is it such a peace as thou hast never found any conflict, any stirring, striving betwixt the strong man and the weak? suspect that peace; that's not the peace of a justified man, but of such a one who is held by the Prince of darkness.

2. Again, how comes this peace to wicked men? they consider not the wrath of God, nor the danger of sinne; they consider not that *Tophet is prepared of old*; if they did but consider this, it would spoile their sport, and break their peace; but now a justified man, he knows what sinne is, and what hell is, and at that very time when he is thinking of his sinnes, and of damnation, when he knoweth that this is the reward of Gods enemies, he hath peace even then. The other, they shut their eyes that they may not see their danger, and because they discern it not, therefore they are at peace. A man in a dark night going over a dangerous Bridge, that if he misse but a step he is drowned, yet he passeth over securely, and is not afraid, because he wanteth light to discover the danger; but bring him the next day, and shew him what a danger he escaped, and the thoughts of it will make him quake and tremble, though the danger be past; So these men, being in darkness see not their danger, and (therefore) do not fear; but Gods child having his eyes in his head, discerns the danger, and sees also how he is delivered by Jesus Christ; he is at peace, not because he seeth not the danger of the way, but because he knows that God hath made the way broad by Jesus

Christ, and so he is freed from sinne and death.

Now to speak something to them that have this true and sound peace, this peace is with God; I shewed you the last time that this peace is not alwayes in their own conscience, but it is such on Gods part, which is the safe part; many reasons there are why God doth not shew it unto them; though all be quiet betwixt God and them, yet they have not an apprehension of it in their consciences.

I shewed that this is *many times their own fault*, because they will not be comforted; all their thoughts are bent upon their sinnes, and their provocations of God, and they have not an eye open to look upon the mercies of Christ, they put it off, and will not be comforted; and if they put it off from themselves, no marvail if they have not peace in their consciences.

This may come by *reason of the great conflict before in the conscience*; God raiseth a great storme, and when he intends to bring a man to do some great work, or to a great deal of joy, he first humbleth him; the Prince of our salvation was consecrated by afflictions, and we must be conformable unto Christ our Head; when the stormes are past, the Sea will continue raging for awhile, and when you have turn'd the wheel round, if you take away your hand, it will go round it self for a time; So when you are justified by faith, the storme is over, yet the roaring of the waves will continue; it will be so with the children of God; though there be a calme, yet there will be some remainders of a storm.

Again, they are in travaile, and that is a painful thing; *My little children with whom I travail*; they have the pangs of the new birth, and it is a good while before

before they can finde that quietneſſe their heart doth long for.

Again, *God purpoſely doth, though he be friends with them, take away from them the ſenſe of peace, becauſe he takes delight to finde that ſtrength of faith*: Faith is manifeſt that way, faith is moſt ſtrong when there is leaſt ſenſe. *My God, my God, why haſt thou forſaken me?* the leſſe ſenſe, the faſter the hold; and God loves this at life, that when he ſpurns and frowns, he will not let go, nor be put off; let him kill me, he ſhall kill me with Chriſt in my arms, I will not let go my hold; God cannot fail, he hath given me his Word, & therefore I will not let go; ſuch a ſtrong faith had *Abraham*, contrary to reaſon; Gods Word is true, he gives me his Word, and I will truſt him; So a childe of God will not be put off; though God write bitter things againſt him, he will not forgo him; we have an excellent example in the woman of *Canaan*; the end of it is, *O woman great is thy faith*; but how doth the greatneſſe of it appear? *Lord, have mercy upon me, my daughter is grievouſly afflicted, &c.* why not rather, *Lord, have mercy on my daughter*! the reaſon is becauſe ſhe was afflicted in her daughters affliction; by the way we may hereby underſtand the meaning of the Commandment, where it is ſaid, *he will viſit the iniquities of the fathers upon the children, unto the third and fourth generation of them that hate him*; but why to the *third and fourth generation*? becauſe *I may ſee the third and fourth generation*, and may ſee the judgment of God on them, and may remember my ſinne for which they are plagued; the caſe is mine, and not theirs only; *Lord, have mercy upon me, for my daughter is diſeaſed*; I ſee my own ſinne

is punished by the judgment on her in my sight; poor woman, Christ will not hear her; she might have been dash't out of countenance, the Disciples were weary of her clamorous cryes, and say, *Send her away, for she troubleth us*; what saith Christ? *Is't fit to take the childrens bread, and cast it unto dogs?* This was enough to dash her quite; before she was discouraged by silence, but to be called dog, it were enough quite to discourage her; but see the fruit of faith, she seeks comfort out of that which would have undone another; what! am I dog a under the Table! there I shall get a crumme; others of the children that are better, let them have the loaves: I account my self happy if I may but get a crumb; *Oh woman, great is thy faith*; this is great faith when it goes contrary to all sense: That when God calls me dog, when he spurns at me, and frowns on me, I will not be put off. Faith is of the nature of the Vine, if it have but the least hold on the wall, it makes use of it, and climbs higher and higher; So out of the least thing that drops from her Saviours mouth, she raiseth her faith higher: so though we have this peace with God, yet oft ofttimes he with-holds the notification of it to us.

3. The last thing is to note the difference between the peace of a carnal and a spiritual man; *carnal peace is mixt with a great deal of presumption and pride; but the more spiritual peace thou hast, the more thou art dejected in thy self, the more cast down*; see it in *Ezekiel, Ezek.* 16. 60, 61, 62, 63. *I will establish with thee an everlasting Covenant; then shalt thou remember thy wayes, and be ashamed when thou shalt receive thy sisters, thy elder, and thy younger, and I will give them unto thee for daughters,*

ters, but not by thy Covenant; and I will establish my Covenant with thee, and thou shalt know that I am the Lord, that thou mayst remember and be confounded, and never open thy mouth any more, because of thy shame, when I am pacified towards thee, for all that thou hast done, saith the Lord; when God is pacified, yet they hold down their heads, and are ashamed; when a man knoweth that God hath pardoned his sins, he is ashamed that he hath carried himself so wickedly against God, of whose mercy he hath now such experience; *When God is pacified, a man remembers his former sinnes, and is confounded*, as it is *Ezek.* 36. 31. *Then shall you remember your own evil wayes, and your doings that were not good, and shall loath your selves in your own sight for your iniquities, and for your abominations in that time when I am pacified toward you.* That which would work in a carnal man security and pride, (for he never thinks himself better then when there's peace within) will work in the the childe of God the Spirit of humiliation. In the last Chapter of *Job*, God had manifested himself wonderfully to *Job*, and however before he had very sharp afflictions, his sufferings in soul were next to the sufferings of Christ. I believe never any man suffered so much as *Job* did, insomuch that *the arrows of the Almighty stuck in him; thou hast eaten up my flesh, &c.* This was the case of *Job*, and he stood upon termes of justification; *he wisht that God would dispute with him*, that God would either be the Opponent or the Answerer. If God would answer, he would oppose; or if God would oppose, he would answer. God comes as he would have him, and *Job* is not at that point that he was before; when God draws nigh unto

him, he saith, *I have heard of thee by the hearing of the ear, but now my eye seeth thee*, Job 42. 5. Well, this may make thee a proud man, and elevate thee; no saith he, *now I abhorre my self in dust and ashes*. The nearer God draws unto us, and the more merciful he is unto us, by that light we the more discern our own abominations. That which would make another man proud, brings *Job* to the knowledge of his vileness; *Therefore I abhor my self, and repent in dust and ashes.*

3. Now another thing is, *Who is this peace-maker?* This I shall but touch: *We have peace with God: But how? through our Lord Jesus Christ; he is our peace-maker*, and interposeth between his Fathers wrath and us, *Ephes.* 2. 14. *For he is our peace, who hath made both one, and hath broken down that partition wall between us*; we have not only *peace with God through Christ*, but *Christ is the very peace*; not only the *peace-maker*, but the *peace*. There was a middle wall of partition between the Jews and the Gentiles, and between God and us; Christ breaks it down; sinne shall no longer be a wall of partition. *Having abolished in his flesh the enmity, even the Law of Commandments contained in Ordinances, for to make himself of twain one new man, so making peace, and that he might reconcile both unto God in one body by the Crosse.* There was hatred between God and us. Christ hath crucified that hatred with the nails wherewith he was fastened to the Cross; he hath kill'd it by his crucifixion, and now enmity being slain, peace must needs be alive; there is peace and reconciliation made. *You are come* (saith the Apostle) *to the blood of sprinkling*; whereas *the blood of Abel cryed for vengeance against Cain the murtherer*:

This

This blood cries for peace, it out-cries all our ſinnes; ſin hath a voice; its ſaid, *The cry of Sodom and Gomorrah went up into the ears of the Lord*; Every ſinne thou committeſt hath a voice to cry, but the blood of Chriſt hath a ſhriller voice, and out-cryes the cry of thy ſins; it is ſo preheminent, it ſpeaks for peace, and doth out cry the voice of our ſinnes; the high Prieſt was a a type of Chriſt, *Numb.* 16. *He muſt have on his frontlet Holineſſe to the Lord*; as one which bears the holy one of the Lord, ſtanding in the perſon of Chriſt; *Moſes* ſaith (when there was wrath gone out from the Lord) unto *Aaron*, ver. 46. *Take a cenſer and put fire therein from off the Altar, and put on incenſe, and go quickly unto the Congregation, and make an atonement for them, for there is wrath gone out, the plague is begun*; So when the wrath is gone out, the High Prieſt comes and offers up himſelf a ſweet incenſe acceptable unto God. *And Aaron took as Moſes commanded, and came into the midſt of the Congregation, and behold the plague was begun among the people, and he put incenſe and made an atonement for the people.* When wrath is come out from the Almighty, and his Army is ſent out for to deſtroy the Rebels, now our High Prieſt ſtands between the living and the dead, and offers up himſelf an oblation to Almighty God to make peace: Look to the caſe of *Balaam*; when the people had committed fornication, *Phineas* executed judgment; wherefore the Lord ſaith, *Numb.* 25. 12. *Phineas hath turned away my wrath from the people*, and if that one act of *Phineas* his zeal for the Lord in killing the Fornicators before the Congregation, if this, I ſay, appeaſed Gods wrath for the whole Congregation; how much more doth our *Phineas who hath fulfilled all righteouſneſſe*,

whom

whom the zeal of Gods house had eaten up? he is nothing but zeal it self, and all that he doth unto his father, is for our good. How much more shall Christ pacifie Gods wrath, who hath received the gash of Gods Sword upon his own body, and would not have himself spared that he might do it? *As Jonah was three dayes and three nights in the whales belly, so shall the Sonne of man be in the heart of the earth.* There is a mighty storme, and *Jonah is cast out into the Sea, presently the storme ceaseth*; so Christ having suffered for us, there is peace, the storme is over.

Now follows in the next place in the Text; *By whom we have accesse by faith into this grace wherein we stand and rejoyce in the hope of the glory of God.* These are the two priviledges that a justified man hath; he hath *a gracious accesse unto God*; Suppose he be in a fault, (as who is not?) *if any man sinne, we have an Advocate with the Father Jesus Christ the righteous: These things have I written,* (saith the Apostle) *that you sinne not; but if any man sinne, we have an Advocate with the Father, &c.*

This is the state of a justified man; though he do by his relapses provoke God, yet he is in the state of a subject; though he be a disobedient subject, yet a subject, not a forreiner as before; but now ye *that were not a people, are become the people of the Lord.* A childe of God in the midst of rebellion, is *sub misericordia*; as soon as he is in the state of grace, he is under Gods protection; he is no stranger; though he hath his blood about his ears, and is in his rags, yet he may come to God; *by Jesus Christ he may come boldly to the Throne of grace, that he may finde help in time of need:* The

Apostle

Apostle in *Ephes.* 2. 18. sets down twice the great priviledges Christians have; *for through him we both have an accesse by one Spirit unto the Father*; its Christ which makes the way: To have a friend at the Court is a great matter, especially when a man hath need of him; *Christ is gone before us: and he lives for ever to make intercession for us*, and we need no other Mediator; thus he bespeaks his Father: Father, this is one of mine that I shed my blood for, one of those that thou gavest me, I beseech thee have pity upon him, and I beseech thee give him audience, *Ephes.* 3. 12. *By him, (i.e.) through Christ, we have accesse by one Spirit unto the Father, in whom we have boldnesse by the faith of him, and access with confidence.* I go not now doubting unto God, I prefer my suit with boldnesse. Mark the Apostle St. *James*, *If any man want wisdome, or any other thing, let him ask it of God that gives to all men liberally, and upbraideth not*; it is otherwise with men, when one hath done a great man wrong, and comes to desire a favour at his hands, Oh Sir, saith he, Do you not remember how you used me at such a time, or in such a place? That he is presently upbraided with, 'its cast in his dish; but it is not so with God, *he gives liberally and upbraids no man*; so there is a free and a bold accesse with faith and confidence, *by whom we have boldnesse and accesse*, let him not doubt or waver; that is a notable place; here is bold accesse by faith unto God, and by that we may be assured of whatever we ask; if it be forgiveneſse of sinnes, we may be sure they are forgiven; if we ask in faith we may be assured. By the way take notice of the folly of the Papists, who think that a man can have no confidence or assurance

that his sinnes are forgiven. *This is our confidence that if we ask any thing according to his will he heareth us:* Now is it not according to his will to ask forgiveneſſe of our ſins? Doth not he injoine us to do it? Therefore what infidelity is it not to be aſſured of it? And what impudency is it in them to go about to cut off that which is the whole comfort of a Chriſtian? The aſſurance of his ſalvation. Thus it is indeed with thoſe that have no feeling nor confidence, as thoſe who are in hell think there is no heaven; and they who teach ſuch uncomfortable doctrine, can receive no comfort farther than the Prieſt giveth it them. Its true there is no true aſſurance but in the true Church, but there it may be found.

And as I began with *ſowing in tears*, ſo I would end with *reaping in joy*; that is the next thing in the Text, for which I paſſe over the other part of it; I begin with humiliation, but end with joy; and not onely that joy which we ſhall have in the Kingdome of heaven, but on earth while we have theſe things but in hope and expectation. A man that would reckon up his eſtate, doth not only value what he hath for the preſent, but he reckons his reverſions alſo; what he ſhall have after ſuch a time, what will come to him or his heirs: Gods children, they have a brave reverſion, glory and honour, and a Kingdome: *It is your Fathers good pleaſure to give you a Kingdome; we are all the children of God, but it doth not appear what we ſhall be: when he appears, we ſhall be like him, and appear as he is. He ſhall change our vile bodies and make them like his glorious body*; we are here ſonnes, but yet, but in a ſtrange Country, no body knoweth what he is, and therefore he

meets

meets with many affronts. The *King* when he was in *France*, went for an attendant on the *Duke*, and is he troubled at it? No, he knew that the world knew it not; they knew not what he was, and therefore he is not troubled at it. So is it with the children of God, *but when they ſhall appear, they ſhall be advanced*, and their enemies aſhamed. By the way, let not the people of God be diſcouraged, by the taunts, jeers and reproaches of wicked men; they know not what you are, and therefore make light of you, as they did of Chriſt himſelf. Well, beſides what we have in reverſion, the very hope we have of it works wonderful joy in the heart of a Chriſtian: *David* did not live to ſee the glory of *Solomons Temple*, but he made proviſion for it, and caſt the model of it, and he took much delight in the contemplation of what it would be. The conſideration of theſe hopes *makes my fleſh reſt in hope, and my heart rejoyce*, Pſal. 16. The conſideration of the reſurrection made *Davids* heart rejoyce: The conſideration of that which is to come, ſhould bring abundance of joy unto a Chriſtian, theſe are ſtrange things, not like the joy of a natural man; for *his heart is ſad in the midſt of laughter*; but *theſe rejoyce with a joy unſpeakable, and full of glory*. Here are ſome ſparks, ſome beginnings of the glory of heaven, and of that great joy which we ſhall have hereafter; but I cannot ſpeak of theſe things in an houre.

But foraſmuch as the Divel transforms himſelf into an Angel of light; there is no work of Gods Spirit in the hearts of his children, but Satan like an Ape labours to imitate in the hearts of wicked men, to make them ſecure; we muſt know that there are joys

in ſome who are not regenerate. *They that received the Word on the Rock, received it with joy*; the Word if it be apprehended, and hath but the leaſt footing, brings joy with it.

But now to know how I may get this joy, how comfortable a thing is it to have ſuch a comfort on earth, as to know that I have this true joy! and to be able to diſtinguiſh this joy from the joy, from the flaſhes, thoſe fleeting joys of the wicked, which are but *as the crackling of thornes under a pot*; for theirs is but as a blaze that ſuddenly goeth out. Now if thou wouldſt know thy joy aright, and whether it differ from that counterfeit joy which fleſh and blood, and the Divel ſuggeſts; Look to the things that go before, and produce this joy.

1. The firſt thing that goeth before true joy, and produceth it, *is an opening unto Chriſt when he knocks at the door of thy heart.* As in that famous place, in *Rev.* 3. 20. *Behold I ſtand at the door and knock; If any man hear my voice and open the door, I will come in to him, and ſup with him, and he with me.* There is if thou open, a ſweet and familiar communication between Chriſt and thee; he communicates himſelf at dinner and ſupper. A man comes not melancholy to meals; Chriſt will come and make merry with thee, he will ſup with thee familiarly. But how is it with thee? Hath Chriſt knocked, and thou haſt given him a ſlieveleſſe anſwer, and haſt thou joy? it is a falſe joy. But when Chriſt knocks at the door of thy heart, there muſt be an opening the door on thy part, when he knocks by his Word and Spirit: And doſt thou give ſuch an anſwer as the Spouſe in the *Canticles*, Cant. 5. *I am come into*

my

my Garden, my Sister, my Spouse, I have gathered my myrrhe with my spice, I have eaten my honey-combe with my honey: Now Christ coming to Supper knocks at the door, and would bring in a great deal of joy: *I sleep*, saith the Spouse, *but my heart waketh; it is the voice of my well-beloved that knocketh, saying, Open to me my Sister, my Love, my Dove, my Undefiled*: when God comes and wooes us, and desires to communicate himself unto us, and desires us to put off our cloaths, dost thou look for comfort if thou openest not? *At last I opened to my Beloved*; ver. 6. *But he had with-drawn himself, and was gone, my soul failed when he spake; I sought him, but I could not finde him, I called him, but he gave me no answer*: When thou givest not Christ entertainment when he comes, thou mayst seek and not meet with him. It is observed that *the Keepers of the Wall* are the greatest strikers: Those whom God hath set to be Watchmen, instead of comforting they smite, *ver. 7. The Watchmen that went about the City, they found me, they smote me, they wounded me, they took away my vaile from me*; she gets raps from them who should protect her, because shedid not entertain Christ; if thou findest any comfort after Christ hath knock't, and thou hast opened unto him, then it is true joy, and thou mayst make much of it.

2. If it be true joy, *there goeth faith before it; for being justified by faith we have peace with God through our Lord Jesus Christ*: So that the exercising of the acts of faith, is a spiritual means to raise comforts in our souls; John 6. I had need to speak of this, for there is want of the exercises of faith; is it enough think you to have faith once exercised? *He that eateth my flesh, and drink-*

eth my blood, dwelleth in me, and I in him: It is not enough to eat once a year. A man will not be in good liking that eats but once a year, but a man must eat once a day at least. A Christian should feed on Christ every day, make him his ordinary food, renewing every day the acts of his faith, receive Christ crucified by faith every day. If a Christian would consider that God offers Christ unto him every day, and thou renewest thy faith, and claspest him every day, it would be a special way whereby joy should be raised in the soul. Its said in *Rom.* 15. 13. *We rejoyce in the hope of the glory of God; Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope through the power of the Holy Ghost.* Thus when thou hast exercised the acts of faith in believing, and then upon that rejoycest, then its seasonable and true joy, and not the counterfeit joy of the wicked; when it arises and springs from believing, when that procureth it, it likewise distinguishes it from all false joys. The Apostle tells us, *Phil.* 1. 24. *Having this confidence I know that I shall abide and continue with you all, for your furtherance and joy of faith.* It is called *the joy of faith*, because it springs from that principle of rejoycing, from the mother grace, that your rejoycing may be the more abundant.

The preaching of the Word whereby faith is wrought, brings abundance of joy; That place of St. *Peter* is remarkable, 1 *Pet.* 1. 8. *Whom having not seen, ye love, in whom though now you see him not, yet believing ye rejoyce with joy unspeakable and full of glory*; yet believing, that is, yet exercising the acts of faith, which we too much neglect. If we did exercise these acts every day, we should have our Charter of joy renewed every day: *yet believing, ye rejoyce.* 3. *Pray*

3. *Pray and be thankful*; *praiſe and thanksgiving are thoſe fruits which fulfill all our joy*; when thou prayeſt, thou converſeſt with God, thou ſpeakeſt with him face to face, as *Moſes* did. He who can pray ſpiritually, and pray hard unto God, *as Moſes face ſhined when he talked with God*, ſo will thy ſoul thrive, praying hard, and being thankful; there is no greater means then this to get this joy, *Pſal.* 37. 1. *Rejoyce in the Lord O ye righteous, for praiſe is comely for the upright.* Upon this hangs all our comfort; praiſe alwayes brings rejoycing; the one begets the other. In *Iſaiah*, The comfort there that Gods children receive, is the changing of rayment; *Chriſt preaching the acceptable year of the Lord to appoint unto them that mourn in Zion, to give to them beauty for aſhes, the oyle of joy for mourning, the garment of praiſe for the ſpirit of heavineſs.* The ground of praiſe is joy; one follows the other: Obſerve, God will give us the oyle of joy; *Chriſt was anointed with this oyle above his fellows*; Chriſt hath fulneſſe of joy; this oyle doth not come on his Prieſthood alone, but it trickles down unto the lowermoſt hemme of his garment.

I will adde in the laſt place, when a man conſiders the great things which are given to him by God, and what an eſtate we get by Chriſt. I have forgiveneſſe of ſins; and *bleſſed is the man whoſe ſinnes are forgiven*: Chriſts blood is wine, and my name is written in the book of life. *Do not rejoyce* (ſaith our Saviour) *becauſe the Divels are ſubject unto you; but becauſe your names are written in the book of life*: When I conſider that I am not in the black Roll, and it is my faith which ſtrengthens me, which makes me reckon Chriſt my chiefeſt wealth;

wealth; this makes me rejoyce in mine inheritance, and in hope of the glory of God: When I conſider the great reward in the world to come, this is a great cauſe of rejoycing; and therefore Gods children long for the coming of Chriſt; it is made, *Tit.* 2. 13. a mark of thoſe that ſhall be ſaved: *That they long for the appearance of Jeſus Chriſt, looking for, and haſtning unto the bleſſed hope, and the glorious appearing of the great God, and our Saviour Jeſus Chriſt.* And in 2 *Pet.* 3. 12. *Looking for, and haſtning unto the coming of the day of God:* A longing expectation; not only they, but we alſo that have the firſt fruits of the Spirit, groan and long for the coming of it; and therefore the laſt breath of the Scripture is breathed in this, *Rev.* 22. 20. *He that teſtifyeth theſe things, ſaith, Surely I come quickly, Amen, even ſo be it, come Lord Jeſus;* there is a ſweet Allegory to expreſſe this in *Cant. ult.* 14. *make haſte my beloved, and be like the Hinde, and like the Roe; Come Lord Jeſus, come quickly, and come as the Hinde, and as the Roe, and as a Hart upon the Mountaine of ſpices;* Make haſt and come quickly be ſwift and do not tarry, and in a better place I cannot end.

FINIS.

A TABLE.

An Advertiſement.

That the Printers miſ-paging may be no hindrance to the uſe of this Table, the Reader is to take notice that it refers to the pages as they are figured, not as they ſhould be; and that whereas after page 431. the numbers take their riſe back at 361. and from thence are repeated over again, this Aſteriſk * placed before any figure, notes the latter order of pages ſo figured.

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p. x mass day.
Jo: 1.12. 393.
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Heb. 4.7 page 18
Lam. 5.16. - - 98.

as obedient children not fashioning yo selves according to
the former lusts in your ignorance
but as he which hath called you is holy so be ye holy in all manner of
conversation because it is written be ye holy for I am holy
and if ye call on the father who without respect of persons judgeth according to
every mans work pass the time of your sojourning here in fear
forasmuch as ye know that ye were not redeemed with corruptible things as
silver and gold from your vain conversation received by tradition from your fathers
but with the precious blood of christ as of a lamb without blemish and without spot
who verily was foreordained before the foundation of the world but was manifest in these
last times for you who by him do believe in God that raised him up from the dead
and gave him glory that your faith and hope might be in God
seeing ye have purified your souls in obeying the truth through the spirit unto unfeigned
love of the brethren see that ye love one another with a pure heart fervently
being born again not of corruptible seed but of incorruptible by the word of God
which liveth and abideth for ever
for all flesh is as grass and all the glory of man as the flower of grass
the grass withereth and the flower thereof falleth away
but the word of the Lord endureth for ever and this is the word which by the gospel is preached unto you
wherefore laying aside all malice and all guile and hypocrisies and envies and all evil speakings
as newborn babes desire the sincere milk of the word that ye may grow thereby
if so be ye have tasted that the Lord is gracious
to whom coming as unto a living stone disallowed indeed of men but chosen of God and precious
ye also as lively stones are built up a spiritual house an holy priesthood to offer up spiritual sacrifices
acceptable to God by Jesus Christ
wherefore also it is contained in the scripture behold I lay in Sion a chief corner stone elect precious
and he that believeth on him shall not be confounded
unto you therefore which believe he is precious but unto them which be disobedient
the stone which the builders disallowed the same is made the head of the corner
and a stone of stumbling and a rock of offence even to them which stumble at the word being disobedient
whereunto also they were appointed
but ye are a chosen generation a royal priesthood an holy nation a peculiar people
that ye should show forth the praises of him who hath called you out of darkness into his marvellous light
which in time past were not a people but are now the people of God which had not obtained mercy but now have obtained mercy
dearly beloved I beseech you as strangers and pilgrims abstain from fleshly lusts which war against the soul
having your conversation honest among the gentiles that whereas they speak against you as evildoers they may by your good works which they shall behold glorify God in the day of visitation
submit yourselves to every ordinance of man for the Lord's sake whether it be to the king as supreme
or unto governors as unto them that are sent by him for the punishment of evildoers and for the praise of them that do well
for so is the will of God that with well doing ye may put to silence the ignorance of foolish men
as free and not using your liberty for a cloke of maliciousness but as the servants of God
honour all men love the brotherhood fear God honour the king
servants be subject to your masters with all fear not only to the good and gentle but also to the froward
for this is thankworthy if a man for conscience toward God endure grief suffering wrongfully
for what glory is it if when ye be buffeted for your faults ye shall take it patiently but if when ye do well and suffer for it ye take it patiently this is acceptable with God
for even hereunto were ye called because Christ also suffered for us leaving us an example that ye should follow his steps
who did no sin neither was guile found in his mouth
who when he was reviled reviled not again when he suffered he threatened not but committed himself to him that judgeth righteously
who his own self bare our sins in his own body on the tree that we being dead to sins should live unto righteousness by whose stripes ye were healed
for ye were as sheep going astray but are now returned unto the shepherd and bishop of your souls
likewise ye husbands dwell with them according to knowledge giving honour unto the wife as unto the weaker vessel and as being heirs together of the grace of life that your prayers be not hindered
finally be ye all of one mind having compassion one of another love as brethren be pitiful be courteous
not rendering evil for evil or railing for railing but contrariwise blessing knowing that ye are thereunto called that ye should inherit a blessing
for he that will love life and see good days let him refrain his tongue from evil and his lips that they speak no guile
let him eschew evil and do good let him seek peace and ensue it
for the eyes of the Lord are over the righteous and his ears are open unto their prayers but the face of the Lord is against them that do evil
and who is he that will harm you if ye be followers of that which is good
but and if ye suffer for righteousness sake happy are ye and be not afraid of their terror neither be troubled
but sanctify the Lord God in your hearts and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear
having a good conscience that whereas they speak evil of you as of evildoers they may be ashamed that falsely accuse your good conversation in Christ
for it is better if the will of God be so that ye suffer for well doing than for evil doing
for Christ also hath once suffered for sins the just for the unjust that he might bring us to God being put to death in the flesh but quickened by the spirit
by which also he went and preached unto the spirits in prison which sometime were disobedient when once the long suffering of God waited in the days of Noah while the ark was a preparing wherein few that is eight souls were saved by water
the like figure whereunto even baptism doth also now save us not the putting away of the filth of the flesh but the answer of a good conscience toward God by the resurrection of Jesus Christ
who is gone into heaven and is on the right hand of God angels and authorities and powers being made subject unto him
forasmuch then as Christ hath suffered for us in the flesh arm yourselves likewise with the same mind for he that hath suffered in the flesh hath ceased from sin
that he no longer should live the rest of his time in the flesh to the lusts of men but to the will of God
for the time past of our life may suffice us to have wrought the will of the gentiles when we walked in lasciviousness lusts excess of wine revellings banquetings and abominable idolatries
wherein they think it strange that we run not with them to the same excess of riot speaking evil of you
who shall give account to him that is ready to judge the quick and the dead
for for this cause was the gospel preached also to them that are dead that they might be judged according to men in the flesh but live according to God in the spirit
but the end of all things is at hand be ye therefore sober and watch unto prayer
and above all things have fervent charity among yourselves for charity shall cover the multitude of sins
use hospitality one to another without grudging
as every man hath received the gift even so minister the same one to another as good stewards of the manifold grace of God
if any man speak let him speak as the oracles of God if any man minister let him do it as of the ability which God giveth
that God in all things may be glorified through Jesus Christ to whom be praise and dominion for ever and ever amen
beloved think it not strange concerning the fiery trial which is to try you as though some strange thing happened unto you
but rejoice inasmuch as ye are partakers of Christ's sufferings that when his glory shall be revealed ye may be glad also with exceeding joy
if ye be reproached for the name of Christ happy are ye for the spirit of glory and of God rests upon you on their part he is evil spoken of but on your part he is glorified
but let none of you suffer as a murderer or as a thief or as an evildoer or as a busybody in other men's matters
yet if any man suffer as a christian let him not be ashamed but let him glorify God on this behalf
for the time is come that judgment must begin at the house of God and if it first begin at us what shall the end be of them that obey not the gospel of God
and if the righteous scarcely be saved where shall the ungodly and the sinner appear
wherefore let them that suffer according to the will of God commit the keeping of their souls to him in well doing as unto a faithful creator
the elders which are among you I exhort who am also an elder and a witness of the sufferings of Christ and also a partaker of the glory that shall be revealed
feed the flock of God which is among you taking the oversight thereof not by constraint but willingly not for filthy lucre but of a ready mind
neither as being lords over God's heritage but being ensamples to the flock
and when the chief shepherd shall appear ye shall receive a crown of glory that fadeth not away
likewise ye younger submit yourselves unto the elder yea all of you be subject one to another and be clothed with humility for God resisteth the proud and giveth grace to the humble
humble yourselves therefore under the mighty hand of God that he may exalt you in due time
casting all your care upon him for he careth for you
be sober be vigilant because your adversary the devil as a roaring lion walketh about seeking whom he may devour
whom resist steadfast in the faith knowing that the same afflictions are accomplished in your brethren that are in the world
but the God of all grace who hath called us unto his eternal glory by Christ Jesus after that ye have suffered a while make you perfect stablish strengthen settle you
to him be glory and dominion for ever and ever amen
by Silvanus a faithful brother unto you as I suppose I have written briefly exhorting and testifying that this is the true grace of God wherein ye stand
the church that is at Babylon elected together with you saluteth you and so doth Marcus my son
greet ye one another with a kiss of charity peace be with you all that are in Christ Jesus amen

1668

Elizabeth Boston Vnor elizabeth Bost

A Elizabeth Boston hir Booke

Lincolnshire Boston Fyne Ale

Tabbotte goe from yllhouby to yall Ale dupon mozebabo

thome yall Ale Brouby et for et pon Roam

yllo Gillingbooke [illegible] Ale thom

Ebenly Bolbeach [illegible] Ale Bolbeach

J. Johnson

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Yo: hackit	0	3	3	3	0	4
Sho Sumie in	300	9	9	3	first chais	last chais
Homer W wife	300	4	8	3	0	
Robin Lame	300	1	4	3	0	
Tom Long	300	4	2	3	0	
Dick Fort	300	4	2	3	0	
Tom Hipson	300	1	0	3	0	
Norfuck	300	3	0	3		
Turtpat	300	0	6	3		
Ten Smith	300	4	6	3		

July ye first day not 2 hou

None shall Inherit as heim. but he that is of the whole blood of the first purchasen ./.

John Rest

John Rest his booke

Jesus Rest memye bonet
Anno Dni 1693

Mary Raue hir book given to Zachariah Dingle
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Joseph Raue

John Lyon John Rest

Zachariah Dingletary his book
But what it Raust you may there look

Zachariah John John Rest
Zachariah Dingh Rest his book

This This John R

John Rest Only of disined

John Rest

John Rest

John Rest is my name
And with my pen I write the same
And if my pen it had been better
I would have mended every letter

John Rest [illegible] libro [illegible]
possessor anno Dni 1692